

# Zion's Herald.

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**PUBLIC CONVENIENCE VS. PUBLIC GOOD.**—The Legislature has made another effort to effect the object for which the Speaker informed it at the opening of its session that it was elected. A new license law has been adopted by the House. This is more absolutely free rum, if possible, than the previous bill, which after weeks of discussion was so unceremoniously rejected. It puts the licensing power in the hands of the County Commissioners, but takes away from them the power of withholding licenses. Under the ante-prohibitory laws they had this power, and most of the boards refuse to grant licenses. To prevent this possibility their negative is withdrawn. How carefully this change is made is seen in the wording of this section:

The County Commissioners for the several counties [except Suffolk and Nantucket] shall license for each city and town within their respective counties, as many persons to be sellers and retailers of intoxicating liquors as the public convenience may require, upon the terms and conditions hereinafter provided.

In all previous license laws it was the *Public Good* which was to govern their action. Now it is the public convenience. This wicked party has gone a step farther in the lost way by casting off shame. They sin openly. They also avow the "liquors," which they seek to protect the sale of, are "intoxicating," the very fact which should prevent their legalization, and they give the board no loophole for prohibition, unless it shall declare that the public Convenience cannot be contrary to public Good, and, the latter forbidding this sale, the former must do likewise. It will, we hope, be so declared by some County Commissioners, and the bill, if enacted, thus be brought before the Superior Court.

Equally helpless are the citizens of our towns and cities. They are graciously permitted to say, at a special election, to be held annually in January or February, whether bars shall be suffered or not in their limits. That is their sole privilege. Shall men be allowed to stand before a high counter and pour down their favorite beverages? Solemn conclave and general suffrage is permitted to settle this great question. But whether or no the same men may sit at a table and drink these "intoxicating liquors," or drink from a jug filled at a grocer's counter, no city is allowed to declare, though as big as Boston, which, to make itself bigger, has done all this mischief. To such littleness descends Mr. Dana's greatness of New England town organizations. Imperial Caesar becomes only a bung-hole stopper, or opener.

These licensed dens pay small fees, fifty and one hundred dollars, and if a wife complains of them for selling to a drunken husband, they may be punished by a suppression of their license for a year, with fine and imprisonment. In case of selling poor liquors the license shall be suppressed for three years. That clause makes it properly a prohibitory law; for all intoxicating liquors are poor. Heavy fines and imprisonments threaten the seller without a license; but no officers, if this Legislature can help it, shall be allowed to execute these penalties. It is the worst and best bill the liquor party ever framed; worst in its letter and spirit, best in its effect. It will show every honest man that no law can be

sound but prohibition; none can stand the test of criticism or of time; none so thoroughly rests on the moral sense of the people. This law forbids the people from exercising their just rights; that forbids their indulgence in evident wrongs.

**GOOD ADVICE.**—Three thousand down-trodden people in Mississippi, hopeless of any immediate improvement in their lot, have been looking with longing eyes to Liberia. They petitioned Congress for aid in emigration, stating only the facts, but omitting to put in these facts the only leaven which can change or sweeten them—faith. They say:

We want to go to Liberia. We want to go because we see no prospect of success here. The white people have too much the advantage of us. They have all the land, all the money, and all the education. Great numbers of the planters have refused the laborers their pay altogether. More than this: the people have labored to prevent the education of our children. If we could get to Liberia, we probably could do better for ourselves, and vastly better for our children.

Hon. Wm. D. Kelley, the able representative from Philadelphia, on receipt of the petition, wrote to the supplicants true and encouraging words. He says:

Circumstances bear heavily upon your race at this time, but you must not despond. America is a better and a broader land than Africa, and causes are at work which will, in a little while, relieve you from the agonies you are called to endure for the present. These are the dark hours that precede a glorious dawn. They are dark, very dark; but the coming day will be one of perfect brightness. Cheer and sustain your people; encourage those who can to procure land. Write to General Howard, Commissioner of the Freedmen's Bureau, if you have not already done so, and learn what provision, of which any of your class can avail themselves, is made by the homestead law. The Southern States, when so reconstructed as to be accepted by Congress, will give you equality before the law, and will each provide a system of education to the advantage of which all will have the right. I do not wonder at your depression; at your willingness to flee from the crushing ills you are called to endure; but I think it would be as unwise for you to go to the prosperous young Republic now rising on the coast of Africa, as it would for our impoverished Government to apply from half a million to a million of dollars—for it would cost that sum—to the exportation of laborers whose sweat is needed on her unoccupied land. While, therefore, I shall present your petition, and am grateful to you for its simple and moving eloquence, I would, were compliance with it seriously proposed, oppose the measure.

Let me suggest that if you, or others at Columbus, are not in correspondence with the Congressional Executive Committee, that you write to its secretary, T. L. Tullock, esq., and ask him to send you the several publications of the committee. Gather your people about you and read this letter to them, and tell them that it is the voice, not of one man, but of hundreds of thousands of men at the North, and that they must be of good courage, and by their temperance, industry, economy, and loving help to each other prove their manhood, and that they deserve all the blessings that free government can confer upon its citizens.

Let our peeled brethren of the South have courage. A good minister, whose freedom of speech was not large, but who made up for it in point, visiting a sick brother struggling with doubts and fears, gave this laconic advice: "Spit on your hands, and hold on!" The people of Mississippi are climbing out of the dungeon of slavery by the rope composed of the strands of freedom, education, fraternity, equal rights in Church, State and Society. Let them not slip back into any semi-dungeon. Take a fresh grip, and hold on. The just emancipated Israelites murmured for Egypt's flesh-pots. Africa is a similar cry. America is your Canaan. Mississippi is your promised land. The State whose Convention unanimously requests the publication of Rev. Mr. Lynch's addresses before it, is not far from complete redemption. Two years, not forty, will be the extent of your wilderness journeyings. Hold on!

THE PRESIDENTIAL TRIAL has advanced to its main stage. Gen. Butler opened the case on Monday last and the steady work of the court began. It will probably proceed with but little delay to its conclusion. That conclusion will doubtless be reached ere many days, and the most elaborate and distinguished of our State trials will take its place in history. Many references are being made to Macaulay's splendid description of the trial of Warren Hastings. The glamour of the historian will yet throw a greater glow around this statelier drama. Far inferior was the former in cause and criminal and court. It will only equal ours in the greatness of its parliamentary managers, Burke and Sheridan. Then, as now, astute attorneys sought to impede the march of justice. They succeeded in their effort. But the representatives of the people of England are alone remembered. So will it be to-day. The representatives of

the American nation will be held in no less honor. If Messrs. Butler, Boutwell, Bingham and Stevens shall not achieve as great fame for eloquence as Burke and Sheridan, they will we trust achieve what is better, and what they did not, success.

**ITALY IN CHAINS.**—Europe, inspired by the Pope, has cast Italy into bondage. The September Convention, under which Napoleon claimed the right to interfere against Garibaldi for the temporal sovereignty of the Pope, has been ratified by Austria, Prussia and Victor Emanuel. These three Northern powers have compelled Italy to sign her own death-warrant. A strange sight is it to see the government which Protestantism alone has created and made powerful, now joining hands with her enemies of centuries to ruin the very cause that has given her life and greatness. The land of Luther and Frederic is swearing to defend the Pope against the rights of his subjects. And all for what? To get influence over the Southern German States, which she now only partially controls. As our Puritanic North sold itself to Slavery that it might retain the South in its power, so Prussia sells out Protestantism in Germany and Italy for a clutch at a Southern crown. She will suffer for this crime worse than we have suffered for ours.

Poor Italy is, however, her own worst enemy. Had Victor Emanuel courage to have followed the example of Juarez; had he resisted France even to a long and guerrilla fight, his nation would have rallied to his flag. The Apennines would have swarmed with heroes. The French would have been as completely worsted as they were in Mexico and Hayti, as every invading tyranny always is against a united people. Garibaldi was ready. Italy was ready; but their King failed them, and a long captivity will now probably be their portion. Dr. Hibbard, in the *Methodist Quarterly* for April, 1866, in an able exposition on the twelve hundred and sixty years, put the end of the temporal power at A.D. 2016. This exactly agrees with the figures of Mr. Hazewell (*Herald*, Nov. 7, 1867), as he also locates the beginning of that power in A.D. 756. If so many years of servitude and weakness are before that people, they must be educated in the true religion. No nation has more ignorance except Spain, and none is half as willing to outlearn it. They feel the yoke to-day. They will embrace Christianity, if it is set before them. America must give them this Gospel. Our Missionary Board have been urged and urged for years to plant our church in Italy. All our journals with uncommon unanimity have seconded the appeal. The ripest of our scholars and preachers offer their services, and yet nothing is done. Our Secretary shows, in one of his great speeches, how providential has been the rise of all our missions. None is more so than this. Italy must be prepared for unity and liberty. Shall we give her the true Gospel? Shall we circumscribe Rome with Methodism as it is now with Anti-Papalism? The church demands this advance against the gates of her mightiest foe. "On to Richmond!" "On to Rome!" the Richmond of the Rebellion of Antichrist. Give this order, O ye leaders, and Italy shall be soon and gloriously redeemed.

Itinerancy tends to shallowness, to sensationalism—never to depth and steady power.—*The Examiner and Chronicle*.

How shallow and sensational our Baptist brethren must be becoming if this word of their organ be true. They will hardly have depth enough to discharge their chief function as an independent order,—immersion.

AN appropriate motto for the late greetings of the National Council of Unitarians to the N. E. Conference of the M. E. Church—the address of the Roman gladiators to the Emperor on their entrance into the arena: *Morturi te salutamus*; About to die, we hail thee!

**TRIX.**—A new attempt to hide sin is found in this new perfume for the breath, whose name covers fences, apothecaries' windows, and even the whole dress of ambulatory advertisers. It is only whisky salved over. Beware of it, and of that which creates its necessity. One of the tricks of Satan is Trix.



## DE PROFUNDIS.

BY ALBINA L. BEAN.

Undisciplined, self-willed, I would not see  
The way wherein my God would have me go.  
I shut my ears against his voice of love;  
I would not lean on him his strength to prove;  
And yet, O blind, blind soul, he loved thee so!  
His tender voice not once ceased calling thee.

I would not listen, I! I wanted still  
To follow out the path I had begun.  
I saw afar, beneath fair future skies,  
Untried and happy heights for me arise.  
My eager feet that radiant road would run;  
Some draught of sweetness yet my heart should fill.

My God was patient! loving shall I say?  
My God was Love! He watched me, though I hid,  
—Or so I thought—my crooked ways from him.  
I found, when grasped, my brightest treasures dim,  
I had no answers when my pained heart chid,  
The night came down while still I looked for day.

My sweetest things were bitter in my mouth;  
I trod the heights, but ah! with bleeding feet.  
I clasped my idols but to find them clay;  
Under the fairest flowers the sharp thorns lay;  
Cisterns I hewed to give me waters sweet,  
Broken and empty, they,—I, faint from drouth.

Ah! shall I say, again, my God was Love?  
Could less than love such wondrous pity show?  
Could less than love have drawn me with such strength  
Out of so deep a depth to him at length?  
Could less than love have given me for my woe  
The blissful task that infuse love to prove?

The vale of Achor glowed with sudden light!  
A door of Hope, wide open swung to heaven.  
Praise! sung my soul, praise for the rough way trod,  
Praise for the love that would not spare the rod,  
Praise for the bitter in Earth's sweetness given;  
For thirst unquenched, for cloud, for storm, for night.

Since only thus, my God, could I be thine!  
Since only thus my proud heart could have broke,  
And breaking found the balm its wounds to heal.  
Since only thus I could have felt thy seal,  
The touch that out of death my spirit woke,  
The love that speaks to-day, "Soul, thou art mine!"

## A VITAL QUESTION.

*Shall the Methodist Episcopal Church locate at our next Conference, or remain in the Traveling Connection?*

Thus far in her history the Methodist Episcopal Church has been an active itinerant, restricting herself to no pent-up Utica, sailing on every sea, traversing every continent, laboring wherever Providence gave her means and openings. Her circuit has been the circuit of the sun, her parish the world. Now, alas, they begin to talk of giving her a local relation, of restricting her to her own dooryard, or at any rate to her own homestead. The old outlying stations, which she has planted, and which she has so long gladdened and inspired by her stated visits, must look out for themselves as best they can, must be content with occasional letters and the gradually diminishing mementos of an obsolescent affection. It is not stated for what cause she is to be thus reduced to the local ranks, whether she has outlived her usefulness, or is about to go into secular business, or what the matter is. Something seems to be wrong, however. For some reason or other the church must for the future restrict herself to "these United States," set off her missions as early as she can with safety, erect them into independent churches and give them a parting blessing. An earnest beginning must be made this year by placing foreign mission fields under the jurisdiction of local missionary bishops. This is the plan which influential pens have been setting before the church in late issues of our periodical press. Against it earnest and weighty protests have already been entered by some of our journals, but other protests cannot too rapidly follow. Cherishing sentiments of profound respect for the men who have casually or explicitly recommended the idea, we would entreat them, most earnestly, to reconsider their motion to locate the Methodist Episcopal Church.

The plan proposed involves recreancy to the broad ecumenical genius of Methodism. It would be treason to our past and to our future. It proposes a surrender of our grandest watchwords, a crippling of our holiest aspirations. It involves a fall deeper than that of the original Protestant Church from the highlands of the Reformation to the slough of Thomasian Territorialism. Wesley cries: "The world is my parish!" Shall the great Methodist Episcopal Church, the mightiest free church on the face of the globe, reply, "My parish is the North American Union?" Shall she do this ere yet the echoes of her centennial jublations have fairly died away? Is that the watchword with which to commence the second century of her conquests? That were a fall too low, an apostasy too utter to ever come to pass.

But not only is this plan utterly un-Methodistic, it is equally at variance with Christianity itself. Before the

high tribunal of the New Testament national boundary lines are as unreal as those of latitude and longitude. The landmarks may be big as Cheop's pyramid, the inscriptions legible a mile off; but the Holy Ghost never stops to read them; he bloweth straight on whithersoever he listeth. The same utterance, which forever annihilated human serfdom, caste and racial antipathies, did away with all distinctions based upon the vastly lighter antagonisms of mere nationality. As in Christ Jesus there is neither bond nor free, so also is there neither Jew nor Greek, Gerizim or Jerusalem, Asia or America. All are one in Christ Jesus.

Christianity has been supposed to favor the unity of all believers. Schism has ever been viewed as a great sin. Even those great historic divisions of the church which corruption in high places has sometimes necessitated, have ever been deprecated by all devout and thoughtful Christians. All look forward with keenest yearning to that happy time when there shall be but one fold, as there now is but one Shepherd. What egregious blunders, misconceptions, false aspirations! The true policy, we are now informed, is for every great church to commence and rigidly carry out, according to the State lines of to-day's map, a process of self-dissection. The millennium will be attained when we have as many different Methodist Episcopal Churches—as many different Presbyterian, Anglican, Roman Catholic, Greek and other churches as there are different sovereignties on the face of the earth. It is a peculiarly hard feature in the program, that the youngest of all the great churches of our century is required to lead off in this perilous anatomical experiment. Let us wait for some more experienced body to show us how the operation may best be performed.

But what good is expected from this suicidal policy? Of what earthly advantage can it be either to the home church or to our missions? Will the home fraction be made a more efficient agency for the conversion of the world by cutting off those mighty arms with which she is now encircling the globe and by which she is about to lift it to God? Or will excision from the parent trunk cause the branches to bear more thriftily? Would it add to England's strength to disown and cast off her varied dependencies and restrict herself to her own little island? Would it increase her influence in the family of nations? The cases are not dissimilar. It is just these dependencies which make Great Britain a realm on which the sun never sets. They give her foothold on every continent and rights in every sea. They furnish bases of operation for the execution of world-wide plans. They give her the moral prestige requisite for a first class power. The parallel suggests itself. In the great work of evangelizing the world we need to carry out our lines of occupation and bases of supply as far as possible. To be known as one of the hundred different sects of a certain political State would be to ensure opposition or contempt in all other States; to be known on the contrary as a world-encompassing evangelical church, independent of all States, innocent of all diplomatic schemings, working singly and solely for the salvation of mankind—this would be to disarm all national prejudices and command the world's respect.

Most foolish of all would it be to limit ourselves to a territory of such unsettled dimensions as that of "these United States." Suppose we had set off a "Methodist Episcopal Church" in Russian America at the time we did the one in Canada, would not the events of last year have opened our eyes to the egregious folly of the act? One of these days we shall doubtless have yet another Methodist Episcopal Church in the Union, to wit,—this same Canadiana castaway. Then, discerning the unnatural, short-sighted, inexcusable blunder of our fathers, we shall want to reabsorb the superfluous sect, and—find it takes two to make a bargain. Within a very few years we shall doubtless have a prosperous branch in Mexico; set it off as the "Methodist Episcopal Church of Mexico," and a few years farther on you may have the pleasure of seeing a Mexican Methodist Episcopal Church enrolled among the denominations of "these United States." Look at it in any light, and the plan proposed seems as short-sighted as it is narrow.

On the other hand, let it once be understood that the one indivisible Methodist Episcopal Church goes wherever her children go, and abides wherever they abide, and a new era will dawn upon us. Let it once be settled, that wherever on the face of the globe a Methodist class can be gathered, it can have the ægis of this great church thrown over it; can receive regular ecclesiastical supervision and be regarded as an integral part of the great whole, and what a change will come over our foreign fields! Every Methodist consul, commercial agent, attaché, student, artist, or other sojourner in foreign parts will realize the ease with which he may at once become a church founder and se-

cure to himself his old home privileges. Hundreds of these potential missionaries are now scattered through the nations, and the number is constantly increasing. Their services can be had without expense to the church. Now they are perishing, as sheep scattered abroad. They say, "No man cared for my soul." Make them understand that the church expects them to care for the souls of those perishing around them, that they will be visited and aided in their endeavors by the authorities of the church, that the fruits will be harvested and stored, and you will see a different result. Our church, instead of resembling a box-tree, rooted in a narrow tub and trimmed into exact conformity to some artificial figure, will rather be like a magnificent banyan, rooted in all the continents, overarching all the seas, Not all the winds of hell will then be able to overturn it.

Many other considerations suggest themselves, all favoring the old apostolic plan, all opposing the new restrictive idea. There is the influence which the two plans would respectively exert upon the mind and heart of the church. While the one would only dwarf and sectionalize, the other would expand and universalize his aims. There is the effect which the two are respectively adapted to produce upon our foreign work. This has been forcibly presented in late editorials in THE HERALD. Along with these considerations of practical church statesmanship, there are others of an ethical character, which a full discussion of the subject should bring out. But on none of these have we now room to dwell.

Many thanks for the vigorous championship of the views here hastily and feebly expressed. Allow me, through these lines, to cordially second the three motions which I understand it submits for the deliberation of the church:

1. The motion to expunge from the legal title of our church the useless and misleading words, "in the United States of America."
2. The motion to lift the church forever out of the range of belittling considerations of caste and nativism, by elevating to the highest posts of honor representatives of nationalities other than Anglo-Saxon, specimens of complexion other than white.
3. The motion to grant the Mission Conferences the right of representation in the General Conference, and to give them the supervisory services of men whose authority can survive a voyage to the United States, and whose episcopal character will not be determined by the use of quadrants and surveying chains.

May all three be adopted by a unanimous vote!

A RETURNED MISSIONARY.

## THE CONFLICTS OF PROTESTANTISM.\*

In these days when the Man of Sin is being revealed, yet more and more in his attempts to resubjugate the lands and tongues from which he has been expelled, when in England, Germany and America, he is striving to regain his lost mastery, it is fortunate that historical students are directing their attention to his primal conflicts with the new born faith of Protestantism. 'Fortunate?' Nay rather, providential is this direction, for God is preparing the nations for a new war by showing how fierce were our former battles, and how unspeakably cruel was this wickedest Power that ever arose in the world. Froude, skeptically inclined, has to honor the Protestant movement in Britain with his labors and eloquence. The Pantheist Carlyle finds his greatest hero in the king, whose sole success was due, not to his generalship, but to the Protestant fervor of his people as he confessed, infidel as he was, with tears in his eyes at the crisis battle of his life, the bloody and decisive Lutzen. Smiles, a student of mechanics turns to this chapter, the saddest and blackest in the annals of France. And Motley, far from Evangelical, broods with patient spirit over the grandest of the religious wars which was ever waged by the weakest against the strongest of powers to a triumphant issue. All these are leadings of God, preparatives to impending duties.

The vision of the Revelator when he saw the righteous dead slain for their faith, rise and rule is verified in such histories as these. Two men in foreign lands, one from a world then first laid open to the knowledge of Christian men have raised up in the sight of the world these massacred servants of the Lord. The first is a history of an ineffectual revolt of Christianity against apostasy. It had for a time a fairer show than its neighboring uprising. It held the crown, many of the royal family, the press, some of the first scholars, generals and statesmen, and great multitudes of the people. It had made large inroads on the priestly order. But it was utterly overthrown, extinguished almost in a sin-

\*THE HUGENOTS. Their settlements, churches and industries in England and Ireland, by Samuel Smiles. Harpers Bros. Boston: A. Williams & Co.

THE RISE OF THE DUTCH REPUBLIC, 3 vols.  
THE HISTORY OF THE NEW NETHERLANDS 4 vols., by John Lothrop Motley. Harpers Bros. Boston: A. Williams & Co.



gle night, the dreadful night of St. Bartholomew. An Italian woman, Catherine De Medici, an astute Cardinal, a weak prince, a powerful Pope throttled the babe of Protestant and pure Christianity in its cradle of France. This history of the Huguenots is not confined to its original and chiefly valuable period, but traces the influence of the exiles on other histories, Swiss, English and Irish. Like the first disciples, driven from their Jerusalem by persecution, they went everywhere preaching the Word. A great amount of research has been devoted to this topic, and Mr. Smiles shows himself to be a faithful and intelligent student. He however strangely neglected the American department of his study. Mr. Disoway supplies this lack. Huguenots were among our best colonists. They have put their stamp on every page of our history. It was a Huguenot who gave the hall Faneuil, that more than even these of Ghent and Bruges and Brussels, is linked in all lands and all history as the cradle and nursery of Liberty. Huguenot names are found on our Declaration of Independence. Their blood was in our first Chief Justice, John Jay. In his person too was our ambassador they stood before the king whose father had murdered his ancestry, even as representatives of the Hebrew people were honored at the court of Pharaoh. Boudinet, the first President of the Bible Society, showed that their early faith had not expired. Worcester, settled by them, is to-day probably the most advanced radical and Christian city in the nation. The prophecy of the saints is true. Their seed shall be mighty on the earth. If they do not yet rule in France they do elsewhere, and they do there also. The managing men of the present as of the past dynasty, are French Protestants, descendants of the oppressed Huguenots. They will yet regain their lost dominion in their original home.

More successful at the time was the Dutch uprising, and more elaborately is it set forth in these seven portly volumes. They succeeded when their neighbors failed. And yet their chance of success was far less. A poor people, in marshes wrested from the wrathful sea, without power, organization, history, grasped by the mightiest prince in the world, how could they hope for deliverance? To-day, in the magnificent church of St. Gudule, in Brussels, is a splendid memorial to Charles V. with this haughty inscription, "Dominator Europe, Asia, et Americæ." This lord and ruler of three continents, can a bit which hardly belongs to any continent, which is more sea than land dare to resist, repel, subdue him? It would seem as if that declaration put in that place was like Nebuchadnezzar's boast, and that God had said, "Here shall these proud waves be stayed. The imperious sea had been subdued, this more imperious man shall be." From his son the fair domain was wrested. More than that; his progress was stayed and his kingdom made discordant, divided, powerless. England would have fallen a prey to Philip had the Dutch revolt been put down, France would have been merged in Spain, and one colossal power chained the whole continent.

It was therefore a clear necessity of Providence that this domination of Europe, Asia and America should cease. Well chosen were the instruments. The worm Holland beats to pieces the mighty mountain of imperial Spain, the mightier mountain of more imperial Rome. She had the advantage of France in being without such internal feuds, though she was not without some. No movement, no people, no hour ever is. But it was civil war that cast France back. Holland measurably escaped that calamity. An Italian relative of the Pope, the Queen of France greatly helped the enemy. Holland had no woman foreigner to plot against her. But chiefly her people were more Christianized. The gospel had had free course along her dykes. It had permeated and possessed the land. It was not so in France, and hence as in all great struggles this last analysis settled the question. It was the people that renewed England, Northern Germany, Scotland and Holland. It is the people that have thus far prevented the renewal of Ireland, France, Spain and Austria.

The two concluding volumes of this history, just published, carry it through the closing years of Philip and Elizabeth, introducing Prince Maurice and his brave and bloody campaigns, and leave the Netherlands breathing freely after their long and awful struggle. As the severest of the successful wars for the liberty of the gospel, it deserves as it has obtained a befitting biographer. These pages proclaim the great principles for which our land struggled in its settlement and its chief wars of revolution and emancipation. The United States and the United Netherlands are one in nature, peril, conflict, and thus far in victory. Only the latter have abandoned the political equality which was so greatly involved in their religion.

The name of commonwealth is past and gone  
Over three quarters of the groaning globe;  
Holland is lost, and Venice deigns to own  
The sceptre, and to wear the purple robe.

It should cast off its purple robes, and assume the equality of peoples. But underneath its sceptre much of this equality still exists. The King of Holland is the most republican of monarchs, and more so than is the present President of America.

In this history many minor masters move across the page. Shadows of the coming war between the Armenians and Calvinists are cast upon the closing chapters. He shows that Calvinism has but little claim to its familiar boast of being the source of the modern ideas of liberty. The chief advocate of Arminianism, Barneveld, was the leader of the liberal or anti-church policy, though he became afterwards the advocate of more stringent measures. Only one statesman, he says, William the Silent, who was a Calvinist, clung constantly to equal religious rights. His church bitterly opposed his views, while the spirit and influence of Arminius favored his policy. This is the only orthodox faith that has never persecuted its opponents. He thus speaks of Arminius and his influence:

In the year 1609, died John, the last sovereign of Cleves and Juliers, and Jacob Arminius, Doctor of Divinity at Leyden. It would be difficult to imagine two more entirely dissimilar individuals of the human family than this lunatic duke and that theological professor. And yet, perhaps, the two names, more closely than those of any other mortals, might serve as an index to the ghastly chronicle over which a coming generation was to shudder. The death of the duke was at first thought likely to break off the negotiations for truce. The States-General at once declared that they would permit no movements on the part of the Spanish party to seize the inheritance in behalf of the Catholic claimants. Prince Maurice, nothing loth to make use of so well-timed an event in order to cut forever the tangled skein at the Hague, was for marching forthwith into the duchies.

The gentle Arminius was in his grave, but a bloody harvest was fast ripening from the seeds which he had sown. That evil story must find its place in the melancholy chapter where the fortunes of the Dutch republic are blended with the grim chronicle of the thirty years' war.

The Gomarites accused the Arminians of being more lax than Papists, and of filling the soul of man with vilest arrogance and confidence in good works; while the Arminians complained that the God of the Gomarites was an unjust God, himself the origin of sin.

The disputes on these themes had been perpetual in the provinces ever since the early days of the Reformation. Of late, however, the acrimony of theological conflict had been growing day by day more intense. It was the eternal struggle of religious dogma to get possession of the State, and to make use of political forces in order to put fetters on the human soul; to condemn it to slavery where most it requires freedom. The conflict between Gomarus and Arminius proceeded with such ferocity in Leyden, that, since the days of the memorable siege, to which the university owed its origin, men's minds had never been roused to such feverish anxiety. The theological cannonades, which thundered daily from the college buildings and caused all Holland to quake, seemed more appalling to the burghers than the enmity of Valdez and Boisot had ever seemed to their fathers.

The Gomarite doctrine gained most favor with the clergy. The Arminian creed with the municipal magistracies. The magistrates claimed that decisions concerning religious matters belonged to the supreme authority. The Gomarites contended that sacred matters should be referred to synods of the clergy. Here was the germ of a conflict which might one day shake the republic to its foundations.

Barneveld, the great leader of the municipal party, who loved political power quite as well as he loved his country, was naturally a chieftain of the Arminians; for church matters were no more separated from political matters in the commonwealth at that moment than they were in the cabinets of Henry, James, or Philip.

It was inevitable therefore that the war party should pour upon his head more than seven vials of theological wrath. The religious doctrines which he espoused were odious not only because they were deemed vile in themselves, but because he believed in them.

Arminianism was regarded as a new and horrible epidemic, daily gaining ground, and threatening to destroy the whole population. Men deliberated concerning the best means to cut off communication with the infected regions, and to extirpate the plague even by desperate and heroic remedies, as men in later days take measures against the cholera or the rinderpest.

Theological hatred was surely not extinct in the Netherlands. It was a consolation, however, that its influence was rendered less noxious by the vastly increased strength of principles long dormant in the atmosphere. Anna van der Hoven, buried alive in Brussels, simply because her Calvinistic creed was a crime in the eyes of the monks who murdered her, was the last victim to purely religious persecution. If there were one day to be still a tragedy or two in the Netherlands it was inevitable that theological hatred would be obliged to combine with political party spirit in its most condensed form before any deadly effect could be produced.

It was not to be expected that an imperious, energetic but somewhat limited nature like that of Barneveld should at that epoch thoroughly comprehend the meaning of religious freedom. William the Silent alone seems to have risen to that height. A conscientious Calvinist himself, the father of his country would have been glad to see Protestant and Papist, Lutheran, Presbyterian, and Anabaptist living together in harmony and political equality. This was not to be. The soul of the immortal prince could not inspire the hearts of his contemporaries. That Barneveld was disposed to a breadth of religious feeling unusual in those days, seems certain. It was inevitable, too, that the mild doctrines of Arminius should be more in harmony with such a character than were the fierce dogmas of Calvin. But the struggle, either to force Arminianism upon the church which considered itself established one in the Netherlands, or to expel the Calvinists from it, had not yet begun; although the seeds of religious persecution of Protestants by Protestants had already been sown broadcast.

The still more modern university of Franeker, founded amid the din of perpetual warfare in Friesland, could at least boast the name of Arminius, whose theological writings and whose expansive views were destined to exert such influence over his contemporaries and posterity.

#### NEANDER'S DEATH.

A new image now came before his restless mind, the dear assemblies of his theological seminary. He required the reading aloud of a treatise shortly before delivered on the material and formal principle of the Reformation. And then, as if in a heroically obstinate struggle he would extort the impossible from recalcitrant nature, he dictated the names of the lectures

which he meant to deliver the next term, and among them "The Gospel of John considered from its true Historical Standpoint." And finally as the first moment of his life for sacred science was employed in sketching a picture which might mirror all the glorious things which the spirit of God had wrought in past times, so, in the fancies of the decisive struggle, his last thoughts were consecrated to this work of his life. Beginning with the very passage in his dictation of Church History where he had paused from illness, he pictured in general features the peculiar contrasts and kindred points as they appear in the society of the so-called "Friends of God" in the fourteenth and fifteenth centuries. He concludes his dictation thus: "This is the general idea, we come subsequently to the later development." After he had thus come to a pause, he asked the hour. "Half past nine," was the answer. The sorely tried man repeated, "I am weary, I will now go to sleep," and while he was laid back on his bed by the hand of a friend for his last sleep, he whispered in a tone full of love, which went through the very marrow of those present, "Good night!" And as though the Lord would bear witness to us that the torturing struggle of this Christian Job was only intended to lead to undisturbed Sabbath quiet, he slept on four hours, and receiving a literal answer to the prayer which the torture of sickness had extorted, only the gradually shortening breathing betrayed that a living man was falling asleep in that kingdom which we, short-sighted mortals, call death.

It was the weekly festival of the resurrection of the Lord on which his cross-bearing disciple passed over to his nearer fellowship. And yet who could call that a particular sign of his departure. It was always Sunday wherever this soul poured forth its breath thirsty for God.—Translated from *Deutsche Zeitschrift*, for *Zion's Herald*.

#### ONE WEEK IN HEAVEN.

BY EMILY HUNTINGTON MILLER.

"One week in Heaven!" I sit within the room,  
So strangely silent, since thou art not there,  
And wintry moonbeams silver all the gloom,  
And whitely fall across thine empty chair.

One week in Heaven! no thought of thee is bound  
With the dark grave that hides thee from my sight,  
But with the ransomed and the glory-crowned,  
Who dwell with thee in God's eternal light.

So near, perchance, thy tender, pitying face  
But for this earthly film, would meet my eyes;  
So far, no speech of mine can cross the space  
That lifts thee from me to thy holy skies!

O patient hands, whose day of toil is o'er,  
So meekly folded on the silent breast,  
How heavy was the cross of pain ye bore!  
How sweet, at last, must be the promised rest!

Sad eyes! that saw earth's splendors fade away,  
And moth and rust corrupt its fair delight,  
How bright the glow of heaven's unchanging day,  
The deathless lilies and the garments white!

Home, home at last! O city of the King!  
O Lamb! whose glory is its fadeless light!  
When shall our lips among the ransomed sing,  
In the bright streets, where comes no shade of night?

—Congregationalist.

#### THE BROAD AND THE NARROW WAY.

There has been always a very earnest wish to avoid the necessity of this choice, by joining the two roads into one, or by forming a third road which should have the recommendations of both. Men often seem to succeed in deluding themselves, so far as to persuade themselves that they have accomplished this impossibility. But it is a delusion, and, if persisted in, it will prove a fatal delusion. A religion which requires no self-denial is not the religion of Christ. If the gate be not strait, if the road be not narrow, it is not the road to heaven. In all ages of the world, the way that leadeth to life is narrow. It is not, it cannot be, easy or agreeable to our corrupted nature. It requires attention to find it, self-denial to enter upon it, and labor and resolution to persevere in it.—Dr. John Brown.

#### JOHN MILTON.

Language is too imperfect to convey my own conception of this lofty, and vestal, and stately soul. He was, to my mind, one of the very purest, one of the very sublimest of mortal men; from eighteen Christian centuries the noblest impersonation of Christian manhood—patriot, and saint and sage. I imagine him sometimes armed with that "fiery whip" wherewith he threatened tyrannous kings and prelatial impostors, and with such an eye as struck Gehazi with leprosy and Simon Magus with a curse, and sometimes in his softer and gentler moods of tenderness and hope. Shakespeare may have been the greater poet; but if he and Milton were now to enter this room in mortal form I should bow to Milton first; for never, I think, lived any man with a more intense and glowing conviction that the soul of man is an emanation from the breath of God, and that "the love of God is a fire sent from heaven to be kept alive upon the altar of our hearts; and that, for the dignity of God's image upon him, a man should dread, more even than the censure of others, the reflection of his own severe and modest eye upon himself." O, that many and many, especially of our youths, were like him—religious without austerity, learned without pedantry, pure, though passionate, graceful yet strong. If it were so, this England of ours would have a brighter future destiny.—Rev. F. W. Farrar, in the *Gentlemen's Magazine*.



## THE HOME TABLE.

## HURRY ALONG.

Spring! Spring! over the mountains,  
Why don't you hurry along?  
I want you to breathe where the white snow-drift lingers;  
I want you to untie the brooks with your fingers;  
I want you to wake the slumbering fountains.  
Spring! Spring! over the mountains,  
Why don't you hurry along?  
Birds! birds! far away flying,  
Why don't you hurry along?  
I want you to wake me at dawn with your singing;  
I want the air full of your jubilant winging;  
I want to see blue-bird and robin home hieing.  
Birds! birds! far away flying,  
Why don't you hurry along?  
Flowers! flowers! silently sleeping,  
Why don't you hurry along?  
I want to see snow-drop, and crocus, lily,  
And beautiful iris and daffy-down-dilly,  
Too long in your under-ground bed you are keeping.  
Flowers! flowers! silently sleeping,  
Why don't you hurry along?  
Child! child! hearing you calling,  
Soon they will hurry along.  
The Spring will soon set all the brooklets a flowing;  
The birdies to singing, the blossoms a growing;  
Soon o'er all the land her fair feet shall be falling.  
Child! child! hearing you calling,  
Soon they will hurry along!

—Little Corporal.

## TALKS WITH MY LITTLE GIRL.

BY EDITH RIVERS.

"Mamma, I shall be promoted to-morrow."  
"Will you? I am very glad to know my little girl is behaving so faithfully at school."

I looked across the table, and rested a loving glance on the two brown heads bent over the lessons for the coming day.

Lillie was wholly absorbed in Colburn, and the dry monotonous sounding problems were transmuted on her rosy lips into pearls of melody.

Ida's book was lying open before her. One little hand supported the drooping brow. Her eyes had wandered away from the pencil-marked page. Through those still clear mirrors of the soul, I caught a troubled, questioning gleam.

"What is it, my darling?" I whispered, softly. It was a shy and sensitive being, over which hung just enough of mystery to attract, and not repel, that I had to deal with, dwelling in this wonderful little temple, builded out of my finer and higher self. I always drew near with reverence.

"Nothing, mamma. I was only thinking—and that is all—that I might get double promotion if you should write a little note to my teacher. She seems to like me, and I know the girls' mothers do this sometimes."

"Well, pet, shall I write it?"

The pretty conflict between timidity and ambition quite charmed me. I dropped a dainty kiss on the sweet face, serious and perplexed in the solution of this small question, as grow our own wrinkled fronts over the daily and ever puzzling enigmas of this mysterious life.

"Yes, mamma, I think you may."

I wrote the note, scarcely conscious of a thought, and the next moment it was pressed from recollection. And yet those few words were to bring my shy little one into a fiercer trial than she had ever known, or I would have invoked, could I have looked beyond the page prescribed.

Thus around the hearthstone do we mothers drop the little sparks of fire, which by and by kindle into a flame our weak hands can neither quench nor allay. It is well we do not feel the importance of these trivial acts, else we should sit paralyzed—our work unfinished—no glorious results waiting on the future. On came the noon of the following day—too quickly for my tasks, too slowly for my fond heart. There is a conflict for every soul, for every hour. This was mine at that well-remembered period. And it was easy as any that came after it. How mad are we in our desires to be choosers of our cross!

The bell was rung violently. I hastened to the door. Ida stood before me with such a tearful, drooping expression.

"Come in, dear, are you hurt?"

"O mamma!" and she threw herself into my arms. "Why did I ask you to write that note? I can never, never go to school again. O what can I do?" Untying her hat-strings, and removing her sash, I let her cry unrestrained a few moments. Leading the way to my chamber, I drew her to my breast, hushed her with loving words, till she grew calm and told me all.

"Miss Brown read the note, and smiled so sweetly." "Yes, I think you might go into Miss Emmens' class," and adding a line in pencil to the note, she bade me carry it up to Master Gould. I was so delighted, mamma, my feet hardly touched the stairs; I never thought of being afraid of the kind master, till he turned his sharp eyes on my face. "Well little miss, we'll see," and he asked me ever so many questions about things I knew perfectly; but O mamma! I

could not answer a single one correctly. I felt as though I was falling, and sank down on a seat. He looked at me very sternly, and said, "You do not appear to be quite up to the mark, but your mother seems anxious for you to get along, and your teacher recommends you so highly, I must give you another trial." Then he led me down to Miss Emmens' room and told her to take me a week on probation. I started to go to the seat shown me, when I saw two girls laughing at me, pointing their fingers and framing with their mouths the word *probation*. O, mamma, isn't it a terrible disgrace to be on probation?"

"Disgrace, my child! Then we are all in disgrace—mamma, papa, your teacher, and even Master Gould. Our dear Father has so appointed it. And we must live so till we die. Then, if it is seen that we have learned our lessons perfectly—accepted humbly our needful chastisements, and passed a good examination, we shall be received into that upper and glorious school, of which the loving Christ is Master, and with the angels stand forever more!"

"O, mamma," with enkindling eyes, "you always comfort me. I see it now. It is beautiful, after all, to be on probation, I will study so hard—not mind the girls who laughed at me, ask the dear Saviour to help me, and mamma, do you think I shall have to go down?"

"O, little one, look up always through the trials of your lot with the pleading prayer now written in your tear-bright eyes—your pure heart full of its trusting faith, and mamma will promise you that *never* in this or any other noble effort of your life, *shall you go down*." I uttered it in a burst of feeling. I felt it as an inspiration. O, that it may prove a loving prophecy!

The week was ended. I sat looking from the window, waiting anxiously for the dear bright faces to appear around the corner.

There they come! I run to the door to meet them. The years have rolled back, and I am a little girl again.

"How is it, my precious?"

"My probation is over mamma! Haven't failed once! My class for good now. O, I am so happy! Is the supper ready? Lillie and I are going up on Dorchester Heights to see the sun set."

"My darling girl! I am almost as glad as you. Remember what I promised you."

"Yes, mamma, but *that was a dreadful week!* I don't care now when it's all over."

It was a treat to see my usually quiet girl in such gay spirits. I hurried up the supper, and sent the precious ones off to feast their brick and mortar-wearied eyes on the gold and silver glories of sky and sea.

I sat at the table waiting for another—my nobler and dearest self—he who had given all lesser loves to me, and through whose tenderest love I had drawn nearer the Divine.

To cheer his repast, and win him away from deeper and wearing thoughts, I told him of Ida's school trial, and the bright finale.

"Sweet little daughter," he said, "she does not care now, when it is all over. It is a true picture of our coming joy. When all our trials are done, and we stand on the highlands of heaven, and with vision cleared from the last touch of mortal shadow, gaze down the ragged road tracked by our bleeding feet—across the weary desert where no water is—away into the world's field of toil enriched by our tears and sweat, shall we care for the pangs and disappointments that have wrung us here? Nay, rather shall we rejoice that they have proved to us what our Father designed—stepping-stones to the everlasting gates of pearl—a ladder up to the bosom of our God!"

## SCRIPTURE ENIGMA, NO. 14.

I am composed of 29 letters.

My 16, 20, 8, 23, 18 was one of the Patriarchs.

My 20, 3, 4, 11 is a book in the New Testament.

My 5, 19, 21, 13, 4 was one of the sons of Japheth.

My 25, 12, 17, 29, 16, 3, 15 is an appellation of the Deity.

My 14, 2, 28, 26, 4 was an apostle.

My 18, 8, 23, 3, 22, 9, is a land mentioned in the Bible.

My 7, 22, 9 was one of the sons of Jacob.

My whole is a precept of the Bible.

O. R. H.

Answer to Enigma No. 13.

"Almost thou persuadest me to be a Christian."

H. W. M.

## FROM HERE AND THERE.

A PREDICTION VERIFIED.—Strange things happen even in our times. An exchange relates that a proud, haughty, impious man built a costly mansion in New Jersey from which the Redeemer was purposely excluded. A poor but pious woman called on the frowner one day, and asked a small contribution to aid a religious work in which she was engaged. He defied her and her Master. She told him that his lordly estate would be used some day to train holy men for the ministry of

that Saviour whom he despised. And so it has proved. That costly mansion is now occupied by the Drew Theological Seminary. Surely God is able to make the wrath of man praise him.

A Montreal paper tells a good story of the Catholic archbishop of that see. A military ball was to be given, and two officers appeared before the archbishop to ask him to remove for one night, in their favor, the existing interdict against the polka. Their petition was heard and politely refused. Entreaty was tried but without avail. At last one of them asked his lordship if he had ever seen the polka danced. The archbishop admitted he had not. Having still further praised it as an innocent and healthful amusement, they obtained permission to dance it in his presence and show him what it was. Having "polked" about the room several times, they stopped, panting before him, expecting now that he would surely yield to their request, but were disgusted by his permission given in the following words: "You can dance the polka, that way, with each other, as long as you like."

## HUMANITY THE ROOF OF MAN.

Why do the tiles themselves form so secure  
A covering to the roof? Is't not because  
Each one nestles so closely to the rest,  
And streams of rain glide off as from a shield!  
But if man e'er so little parts from man,  
How shall humanity securely dwell?  
That is their shield, that is their house and roof,  
Their host, their guest, their very One in all.

—Layman's Breviary.

A QUAIN SYMBOL.—The beautiful couplet in our first hymn:

And the whole Trinity descends  
Into our faithful hearts—

may have been suggested to C. Wesley, by the following quaint passage in the works of Thos. Adams, an English divine of the seventeenth century: "The good heart is a receptacle for the whole Trinity; and therefore it hath three angels, as if the three persons of that one Deity should inhabit there. The Father made it, the Son bought it, the Holy Ghost sanctifies it; therefore they all three claimed a right in the heart. It hath three cells for the three persons, and is but one heart for one God. The world cannot satisfy it; a globe cannot fill a triangle. Only God can sufficiently content the heart."—*Christian Advocate*, Nashville.

"Then trust me and fear not: thy life is secure;  
My wisdom is perfect, supreme is my power;  
In love I correct thee, thy soul to refine,  
To make thee at length in my likeness to shine.

The foolish, the fearful, the weak are my care,  
The helpless, the homeless, I hear their sad prayer;  
From all their afflictions my glory shall spring,  
And the deeper their sorrows, the louder they'll sing."

THE BITER BIT.—Powers, though a native of Vermont, lived for many years at Cincinnati, having first shown his genius by making excellent wax figures for Dorfeuille's museum, a place of amusement in the West. Among other figures, he made one of Alexander Drake, a popular comedian in that section thirty years ago. Some of Powers' friends were so much pleased with his work that they invited the Queen City journalists to look at it—among them one notorious for his hypercriticism, and believed to be something of a pretender withal. The particular critic came in the evening when the museum was dimly lighted, and took his position before the glass case. After gazing at the figure very intently for five minutes, he said to Powers, who was at his elbow: "There are some good points about this, Hiram; but it has some extraordinary defects. The nose is too long, entirely; and the mouth has a queer twist. One arm is longer than the other. The position, too, is unnatural. No man could stand that way if he tried. It would be impossible. I don't see, Hiram, how you could have made such a blunder." Powers laughed, and inquired of the figure, "What do you think about it, Drake?" The figure immediately stepped out of the case, and, bursting into a loud laugh, said, "I think the position pretty natural, myself." The critic did not hear the last of the jest to his dying day, and never afterward spoke to the facetious sculptor.

Mr. Seward has been telling the story of a boy who, when setting out in life, was told by his father there were two ways for him to follow. One was the right way, and the other was the wrong way. The young man concluded, in view of the whole matter, not to take either, and fell back on the old gentleman for his support.

Thomas Carlyle, alluding sneeringly to Disraeli, in his last pamphlet, when told that he became premier, said: "On the whole, Mr. Disraeli is the fittest man for the place because he is the honestest. He is a scoundrel, it is true, but he never pretended to be anything else."

Jesus has great care for the weak ones, because *they will become strong one day*. All great graces were once little graces; all great faith must have once been little faith. It is always first the blade, then the ear, and then the full corn in the ear. Mountain-moving faith was once a trembling thing. Kill the lambs! Then where will the sheep be? Slaughter the innocents! Then where shall Bethlehem find her men? Destroy the children? Then whence shall come the warriors who march in ranks to the battle? Jesus sees the weak ones not as they are, but as they are to be. He discerns the complete man in the babe of grace.

The recent New Hampshire election gives us this droll anecdote: The Hon. Mr. B., of the Nutmeg State, is reported to have made a brilliant charge upon the heresy of miscegenation. A more brilliant peroration was vouchsafed. An unusual privilege was it for a New Hampshire audience to enjoy it, and enjoy it to the end. "If you choose," he exultantly exclaimed, "to marry blacks, you may do so; but as for myself, when I marry, I shall marry one of my own sex."



CORRESPONDENCE.

WORDS FROM WASHINGTON.

Washington, D. C., March 26, 1868.

OBEEDIENCE TO LAW AN AMERICAN TRAIT.

Among the many lessons which American history has taught during the last eight years, there is perhaps none more marked or impressive than the one we are now witnessing. While the Chief Magistrate stands charged, in the solemn and imposing formula tradition has handed down to us from our island progenitors,—of high crimes and misdemeanors in office, “by the House of Representatives of the Congress of the United States, and in the name of all the people thereof,”—the same Congress is engaged in discussing the arguments of a veto sent in by the impeached official, and otherwise proceeding with their ordinary official intercourse. What would undoubtedly create in any other country a revolutionary movement, has here so far, done nothing else than arouse discussion and make issues for the ensuing political campaign.

Except in the memories of men, the vast armies called into being by the rebellion have passed like shadows. No banditti, no guerrillas, no disorders, either North or South.

Since then American institutions have passed through strains more severe even than those of war, we have had justice made a mockery of; treason exalted; the soldier has been told that fidelity is no honor while treachery deserves praise; we have timidity and halting where courage was demanded; and the basest treason where the sternest loyalty was most needed. This people have worked, watched, waited. The end draws nigh. All through the crisis, far more trying than armed rebellion, the people have grown in political grace and waxed stronger in faith. Now we stand, where vamping bullies declared another contest should come, and where many of the truest feared it too likely to occur. So far, hardly a ripple is seen on the surface. The ordered duties go on; the nation is undisturbed; the revolutionary and reactionary elements are apparently powerless in the presence of this great spectacle—that of a Nation by means of the Law and in a peaceful and bloodless way seeking to remove from power a lawless ruler.

Listening to the debate to-day over the last veto, sent yesterday to the Senate, has brought these points with startling vividness to my mind. Will it not be a superb summing up of our second great revolution, for some future Motley, to say that the American slave was emancipated and enfranchised; converted from a slave to a citizen, without abnormal or insurrectionary violence on his own part; without unlawful acts on the part of the friends of freedom; and that all the disorder that arose, and all the blood sacrificed in achieving that great result grew out of the actions of the slave-master, and by the insane fury of the reactionary elements the system created. The proudest tribute that Democracy has won as yet in the world's history, will be that in which shall be summed up the fact that the four millions of slaves in this Republic walked to personal freedom and political rights along the pathway of the Union, and by the gateway of the law.

THE SUPREME COURT BILL.

The Senate is still in session discussing the Presidential veto of this measure. A vote is to be taken to-night. There is considerable difference of opinion as to the effect of this measure on the McCardle case, now pending in the Supreme Court.

The Court has heard the arguments *pro* and *con* on the application for the great writ—*habeas corpus*—but reserves its action until after the result is known upon the pending bill.

Judge Trumbull, who argued this case on behalf of the War Department for Government, declared that the Court, in hearing the arguments did not decide as to whether the right of appeal lay from the District Court of Mississippi or not. Mr. Trumbull and Hon. Matt Carpenter, associated with him, took the ground that the act of 1867, (which the vetoed bill aims to repeal) did not provide for appeals of the character of this of McCardle, that in fact it was intended only to so operate as to prevent State Courts interfering with Reconstruction, or those engaged in forwarding it, through legal yet factious opposition and persecution. Hence Judge Trumbull takes ground that the bill does not do what the President said it does—deny the privilege of *habeas corpus*, to citizens in peril of military punishment. There was no power of appeal before 1867; this bill simply takes it away, leaving the District Court open as heretofore. As under Mr. Trumbull's view, the Supreme Court has not the power claimed in this appeal, the bill, if it become law, does not affect the McCardle case, if the Court decide according to his pleading. But it certainly does if they decide adversely. It is believed the Court are convinced of their jurisdiction in the McCardle case, at least six of the Judges are. It is said further that they are divided as to their right of deciding if the pending bill shall pass, as it will to-morrow. Prudence will, however, probably gain the upper hand, and the case will be dismissed, on the ground that the passage of the bill takes away jurisdiction.

GENERAL ITEMS.

It is not at all probable that more delays will take place in the trial. There are those who confidently believe that it will be closed on the 15th of April next.

Gen. Butler opens the case. He has been busily engaged in the preparation of what it is fair to expect will be the greatest forensic effort of his life.

There are many well-informed persons who believe that the President will at the last hour seek to avoid the penalty by resignation. The manner of performing this act has been much discussed. Some claim that it must be announced in a message to Congress. Others, and they are a majority, believe that a declaration of resignation, addressed to the people, and placed among the archives in the State Department, is all that is necessary. It is not at all probable that such an act would close the trial, as if it did, the majority in Congress might fairly be charged with pursuing only a party policy,—not a measure of protective—whose end would be gained by the vacation of the Presidential office.

KOSMOS.

MY NEIGHBOR'S WINDOW.—The beautiful poem, “My Neighbor's Window,” in THE HERALD No. 12, p. 136, should have been credited to the “Round Table.”

OUR BOOK TABLE.

LIFE OF MAXIMILIAN I., late Emperor of Mexico, with a sketch of the Empress Carlotta, by Frederic Hall. James Miller, pp. 267.

Mr. Hall was one of Maximilian's lawyers, and has made the plea to the public which was ineffectual before the Mexican Republicans. He goes a good way back in his record, giving the history of the House of Hapsburg from its rise to its fall in this Maximilian. He is more than the attorney; he is the devotee of his client. He tries to show that his celebrated order for shooting any still found under arms was necessitated by events. Juarez was reported out of the country, and Bazaine urged the order. Four were executed which Maximilian hearing forbade. He shows that Maximilian was unfortunately placed; a quiet gentleman, formed for country life, he assumed the most turbulent crown in the world. But he should have known better than to have snatched at such a prize. A little study of Mexico and less of himself would have shown him that he was certain of early and ignominious death. His first historic ancestor, Rudolph, had not a more strenuous hostility in his rough age. And only his tougher strenuousness won the prize.

THE STORY OF MY CHILDHOOD, by Madame J. Michelet. Translated by Mary Frazer Curtis, pp. 213. Little, Brown & Co.

This book, like Mrs. Muloch's “French Country Family,” illustrates the homelikeness of a French home. It is a very pretty story of rural life, under not the happiest circumstances. How pretty this family scene.

My mother could spin like a fairy. All winter she sat at her wheel; and perhaps her wandering thoughts were soothed by the gentle, monotonous music of its humming. Her fine, smooth thread made our handkerchiefs and our chemises. My father, seeing her so beautiful at her work, secretly ordered a light, slender spinning wheel to be carved for her use, which she found one morning at the foot of her bed. Her cheek flushed with pleasure; she scarcely dared to touch it, it looked so fragile. “Do not be afraid, dear Miss Emma,” said my father; “it looks fragile, but it can well stand use. It is made of boxwood from our own garden. It grew slowly, as all things do that last. Neither your little hand nor foot can injure it.” My mother took her finest Flanders flax, of silvery tresses knotted with a cherry-colored ribbon. The children made a circle round the wheel, which turned for the first time under my mother's hands. My father was watching, between smiles and tears, to see how dexterously she handled the distaff. The thread was invisible, but the bobbin grew bigger. My mother would have been contented if the days had been prolonged to four and twenty hours, while she was sitting by her beautiful wheel.

Her doll and baby-house are as American in nature as French in art. Her father was a follower of Napoleon, rising and falling with him. He was a prisoner of Toussaint's, at St. Domingo. She does not give a flattering account of “the First of Blacks,” though she acknowledges his great talents, industry, wisdom, and grand gift of tactiturnity. Her portrait of him and his wife is interesting.

“The breath of liberty, which blew as yet so hesitatingly from France, exalted our colonists to such a height of madness, that they adopted too extravagant and desperate resolutions. They invited foreign interference, and let loose their own slaves, whom they held in such contempt, as to believe that they might use so dangerous an instrument with safety to themselves. To the blacks they said, “Go; plunder and burn.” To our Assemblies they pointed out the scene, and said, “Behold the slave free, and the fruits of his liberty!” But that creature which they regarded as an animal, proved, when unbound, to be a man, and beyond control. In the midst of conflagration, and by the sombre glare of the forests blazing upon the hills, the leaders might be seen at work: three dark shadows pass, Toussaint, Jean-Francois, and Biasson. The broken chains shall be riveted no more.

Toussaint Louverture—that strange African of royal blood, a sorcerer, a compounder of philtres, a man full of artifice and of far-reaching ambition—became the leader of the Spanish forces. At this moment, the French in St. Domingo, already hemmed in between the mountains and the sea, saw the English fleet master of its ports, and the Spaniards overrunning its territory. For the second time, Cape Town was burned, by the perfidy of a French emissary. The whites attempted a counter revolution, to which, strange to say, the blacks lent their aid.

Toussaint was an ugly little negro, nearly sixty years old, and a slave until 1791. The grandson of a king, he was respected by his own people as a superior being. He knew how to read, with difficulty; but he was the only slave who could read at all. The little which he read over and over again, was engraved in his memory. He alternated between the Bible and Raynal. He acquired habits of concentration and tactiturnity while a child, watching herds among the solitudes of the savannas, beneath the shadows of the hills. Hidden, like the wild buffalo, among the tall grass, he ruminated in his mind, stolid as the savage beasts. As he grew older, he acquired the confidence of his masters, and became an excellent factotum, taking the direction of everything—the dwelling-house, the sugar-factory and storehouses. At the same time, he did coachman's duty, and drove everywhere with his young master, Monsieur Bayou de Libertas, overhearing the projects and conversations of the whites, and knowing all their movements from the beginning. In '91, they charged him with a strange mission. He remembered it well, and served them as he could; but acted from that moment on his own responsibility.

He had two sons by his wife, Isaac, and little John, who was scarcely yet out of his cradle. He wished that his children should acquire European habits and language; and it was from this motive that he spared my father's life. But the real pupil was, not the boy Isaac, but Toussaint himself, who, without appearing to have a tutor, profited by the daily lessons. Already raised to the rank of general, he still felt himself inferior to the mulattoes, whom he aspired to rule. Slow to express himself, and to embody his thoughts in our language, he secretly admired the facility with which a boy attacks a foreign tongue. In eighteen months Isaac was transformed by his master into a Frenchman; and, when Toussaint sent him to finish his education at Paris, and to be a pledge of his father's fidelity, the lad carried with him already the spirit of his adopted country.

My father remained the secretary and the friend of the family. Madame Toussaint liked to talk with him about her absent son; and at this time I believe that my father was also dear to the suspicious and dissimulating Toussaint himself; for he saw the rare spectacle of a white man a friend to negroes, and disinterestedly so. His pride stimulated the desire to cultivate his intelligence; he induced my father to talk; and, without betraying his motives, learned a thousand things from “the white boy.” Being unskilled in the right meaning of terms, and fearing to be deceived, he once caused five secretaries to write the same letter, each separately, and then compared the drafts. But how was he to decide among so many manuscripts? When every one in the house was asleep, he awakened my father (Toussaint himself slept but three or four hours).

At first he talked vaguely about trifles, about his sleeplessness; then sounded him as to the meaning of certain words. My father suspected nothing, but explained the subject clearly; while his bright eye and his expressive face made the whole matter plain. Toussaint received this explanation with some envy of its ability; but he disclosed nothing of his own thoughts. My father has often described to us those strange interviews, and how, by the doubtful flame of a little lamp, the sombre countenance of Toussaint seemed to grow blacker. His observation was lynx-like in its keen rapidity and insight; but, if observed, he shrunk into himself. He had a fashion of raising his eyes upward, so as to hide all expression under his thick eyelid, and show only the white of the eye. Then he was hideous to behold; and my father, young and brave as he was, would turn away, unable to face this demon countenance.

THE ÆNEID OF VIRGIL, with Explanatory Notes, by Thomas Chase, A. M. Philadelphia: Eldridge & Bro.

A very neat edition of a very famous poem. Its type is good,—notes full, but not too full. We have seen no edition as satisfactory for its moderate price and size.

MOZART, a Novel by Heribert Rau. Translated by E. R. Sill. Leipzig: Holt, New York.

The great composer appears at last in a composition unlike his own. Mrs. Muhlbach is rivaled by a better master, though not better subjects. The style is animated, and the translation shows us Mr. Sill to be as good a prosist as poet. The life and works of Mozart, to its sad, sad end, are happily wrought up. Few fictions are more full of vivid fact.

The April Magazines.

The Atlantic is hardly as fresh as the season. Its chief paper is Parton on the Roman Catholics, whom he fondly terms “our Roman Catholic brethren,” a phrase they would not reciprocate. They know no brethren. It is racy and readable, and paints their devotedness, system and sagacity, and prophecies that they will be the ruling religion in twenty years. But this is only the dream of unbelief, twin sister of superstition. Protestantism was never so united, harmonious and progressive, and is more than a match under Christ its head for all forms of error. It has a fair paper by Whipple on Spenser; one on a Pyrenean Republic by Bayard Taylor, with some fair stories and poems, that on The Wreck of the Pocahontas being declared by one of our Journals equal in its close to Maud Muller, a criticism we can hardly endorse.

Harper's Magazine for April contains the usual amount and variety of sketch, travel and fiction. The leading article, “Among the Andes of Peru and Bolivia,” by E. G. Squier, conducts us through some of the most romantic regions of our Southern Continent, and introduces us to their very peculiar and heterogeneous peoples—half Spanish, half Indian, and wholly Catholic. “Personal Recollections of the War,” is full of interesting incidents, and, like the other article, is well and copiously illustrated; as is also “Du Chailu,” with his Cannibals and their poor relations, the Gorillas. There is some pleasant gossip from the inimitable pen of G. W. Curtis, in the “Editor's Easy Chair;” while the contents of the “Editor's Drawer” are as funny and racy as ever. It is a readable number, on the whole. For sale by A. Williams & Co., 100 Washington Street, Boston.

Our Young Folks is especially rich. Dickens outdoes himself in his Boy's Pirate hero, who captures the Latin Grammar master and makes him swear, on peril of being cooked and eaten, not to set boys any more lessons, and to help all who may yet be held in this hard bondage by other masters. The First Crusade is a good historic article. Corporal Giles, a tip-top German story by Willy Wisp. The French Exposition and other luxuries make up a charming number; all but, alas, the always absent flavor of religion.

Putnam's for March has a fine portrait of Beecher, by Nast; a good paper on Paper; a visit to St. Albans, which Bishop Potter and Dr. Stubbs had better read now they have suppressed Mr. Tyng. More idolatry cannot be found in a Buddhist temple, not as much in a mosque. “Among the Poor Girls,” is a very sad story of very common life in our great cities. “Be pitiful, O God,” we cry, as we read. “The Pope and the Temporal Sovereignty,” is a good political article; while two or three stories we have no time to read look lively in their broken paragraphs among the denser columns of solid prose.

The Riverside for April has an excellent group of Crusoe pictures and a fine summary of the Crusoe story by E. E. Hale, a true child of De Foe, who, it is said, wrote that as an allegorical autobiography. “Three Gardens” talks springlike and satisfactory to every boy and girl. “From Lake Superior to St. Paul,” is full of pictures and incidents of interest. “The Straits of Magellan” are well described. “The Wise Fairy” is abundantly pictured and rhymed by Alice Cary; and “Bessie's Birthday,” “Amanda's Party,” “Hunter and Tom,” by Jacob Abbot, and “Little Lous' Sayings and Doings,” are delightful for children. No magazine surpasses this.

The Sabbath at Home opens with a good essay by Dr. Dexter on “The New England Indians,” illustrated by maps and pictures, and full of historic plums. “Studies in Bible Lands,” by A. L. Gage, like all his researches, is novel and valuable. “Holy Week at Rome,” by Mary Lowe, describes a very unholy week. Stories and a pleasant children's page make up a pleasant number of a very worthy serial.

Oliver Optic's Magazine for Boys and Girls comes out this week (April 4) with a beautiful full-page picture from the pencil of Nast of Eva and Uncle Tom, with a vignette illustrating scenes in that famous book, which did so much to open the eyes of the world to slavery as it was. There is also the usual amount of excellent reading,—stories, sketches, rebuses, etc. For sale by Lee & Shepard, Boston.

The Nursery for April is fully up to, if not beyond its predecessors. We are glad, but not surprised, to hear this little serial is a great success. The writers seem to be perfectly unconscious of the existence of a reader over the age of six or eight years, and here is the secret of their charm; nevertheless, we believe it is as welcomed by mothers as by children. For sale by A. Williams & Co.

Every Saturday still sustains the interest of its leading story unfogged, and has many tidbits beside.



# THE HERALD.

TERMS, \$2.50 per year. Clergymen, \$2.00—in advance.

To READERS AND CORRESPONDENTS. All leaded articles, not credited to other journals, are original.

Articles published with the names of the authors are not necessarily expressive of the view of this journal.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

OUR Premiums have been sought for and very acceptable to all who have obtained them. We are having good returns yet, but would not object to better. Our paper is meeting with very general approval. Its form is universally commended. Read our offers, and go to work for us. They are excellent, and will amply reward your easy toil. We have a few copies left of the Queen's Book—her first and best one, ON the Prince. We will send one for two new subscribers and \$5 cash. Keep the ball moving. Winter is over, spring is at hand. Give us a good spring list for THE HERALD.

OUR children want the best literature. No magazine surpasses *The Riverside*. It is elegant, large, full of pictures, full of stories, travels, science, music, of the best quality in morals and attractiveness. It costs \$2.50 a year. We will send it for only two new subscribers to THE HERALD and five dollars. Every parent will like to read it as well as his children. Take hold boys and girls, fathers and mothers and make this most delightful monthly yours.

## TO WASHINGTON.

It is not wise to paint the centre piece before its surroundings. Who cares for the services, if the eloquent sermon be first pronounced? Or the beginnings and endings of stories where the exciting central chapters have been already devoured? So the scene at the Capitol obliterates all the minor incidents that preceded and concluded it. Yet as there were in these goings and comings some noticeable phenomena, a pile of such debris may look somewhat mountainous, if the mountain itself be not present to dwarf them with its bulk. To Washington leads us near.

## MIDDLETOWN.

and the University beguiles us of a day and a night. It is off the lips of travel, and the dozen or two who meet from the North and South in its car bespeak the diminutiveness of its visitations. But it is rejoicing in hope. The air-line is coming. The gradings which for a quarter of a century have prophesied of a brighter day to-morrow, are being restored to their former solidity and smoothness. Middletown is dreaming dreams which old towns, like old men, are allowed to do. But she also claims the young men's privilege of seeing visions, and across her river and among her hills sweep in her mind's eye the swift through trains that are to draw all the immense travel of New York and Boston by her doors. The Capitol glitters as a crown on her expectant brow. Midway between New Haven and Hartford, why should she not quietly take the metropolitan oyster and generously bestow on them the empty shells? In these dreams and visions

## THE UNIVERSITY

participates. She is putting on her beautiful garments against the coming of the through trains. The new Library Hall is nearly finished, and is the first building of a truly artistic style that has arisen on its grounds. Its Gothic elegance looks out of place by the side of the up and down stiffness of the chapel and dormitories; the bald abomination of the Boarding Hall, well described by an old student as a man in his night shirt—the poverty-looking Gymnasium, and the worse than pauperized Laboratory. Yet it comports favorably with the beautiful architecture of nature, never more sumptuous in her adorning than in these trees and hills. The interior has a superb roof, whose effect is marred by too narrow a hall. Yet greed of space for books has perhaps properly overruled a breadth of space for effect. The building is one of the finest of the libraries of America, and will be a lasting honor to its generous builder and bestower.

Preparations are being made for the Memorial Chapel. We hope it will be kept from the dead line of the present buildings. The grounds are small, and already begin to look crowded. If another massive structure is located on the line, it will give a crowded and street-like look, which will destroy half their beauty. No two buildings on a college campus should be thus adjusted. Harvard is so far the comeliest of American colleges, especially in her later structures, and their positions.

The Wesleyan greatly needs more land. She should

buy up all her square and the hills behind them. If the city is to be the centre of the Eastern travel and the capital of the State, she will soon find these acres beyond the reach of her purse. If she is to have a centennial and millennial history, then must she beware how she cramps herself into a narrow ten-acre lot. Yale is suffering to-day from this parsimony of her fathers. Michigan is cabined in her forty-acre lot. Middletown must add land to land. She must locate as well as build her rising structures as taste demands, if she hopes to bear a good name with the future generations. As the mother of many colleges already born, and of far many more yet to arise in New England and all the land and throughout the world, she owes it to her children to set them a good example. She should dwell in affluent grounds, and plant her stone memorials in symmetrical abandon, not in formal stiffness and city-like precision. President Cummings has done a fine work in his ten years—the longest presidential life on its catalogue. He has largely increased its wealth, endowments, buildings and influences. If not called elsewhere,—we can hardly say higher, for what is higher? may he long serve the church on this eminent watch-tower.

## THE MIGHTY BABEL.

gets more and more London-like every year. What crowds fill this Broadway channel. The Fulton Street Bridge offers a good post of observation. Far and near, above and below, flows the mighty stream of omnibuses, carriages, carts, men and women, steady, strong, tideless, from nine to three. Before and after those hours it is a Fundy flood downward and upward of impetuous humanity. What a place to preach from is this pulpit! How this oceanic current sweeps onward to eternity. These roaring waves are not the soulless bubbles that go whirling in and out of our ports and coves; every human particle you see walking, running, riding, is an immortal creature. It is bound to a happy or hapless eternity. It was made in God's image, redeemed in God's blood, atmospherized in God's Spirit, and will accept the renewal of that blood and breath to its everlasting life or reject them to its everlasting damnation. How should the godly few awake to earnest prayer when they see the mighty procession of which this thoroughfare is but an infinitesimal fraction that in all the world is moving with fleet and steady step to death, the Judgment, and a changeless eternity.

## THE BOOK ROOM

still rears its dingy front in its dingy street, awaiting in due modesty the hour when it shall put on beautiful garments and a beautiful location. Different views prevail on this matter as on every other; but much is accomplished when all parties have agreed that something must and shall be done. The Mission House has learned that it cannot exist apart from the publishing interests. There must be one common centre of our church. One proposal is to purchase one hundred feet on Broome Street, and put up spacious buildings whose rear shall be in close proximity with the present buildings. These can be still used for printing purposes, while the church offices are located in the former structure. This is the cheapest plan proposed, and in some other respects has the advantage. Another plan is to go up to Astor Place, near the Bible House, or to some other equally eligible site, and erect complete buildings on a square. If a few of our rich men in New York would take hold of it, this might be done. A building as grand and capacious as Stewart's new store could be built, the rents of the unused portions of which would pay a good interest on the whole edifice. That is the greatest idea. We prefer the latter, but shall accept the former if this shall be found too costly.

## THE STEAM MAN

was the only novelty we saw in this city. Is that the coming man, of which so much has been written? It is not very Americanish to see a man harnessed to a carriage, though the sight is not unusual in England. He looks and steps and even smokes like a man, save that his smoke issues from the top of his head instead of between his teeth. If the inventor would make a slight change and insert a hollow cigar in his mouth, so that his puffs should issue from this orifice, the caricature would be complete and profitable to his fellow-men who employ that organ in such service. His skin or pantaloons were removed so as to reveal the mechanism of the legs. It was very simple, a few small bars of steel playing up and down, throwing out and hauling in the foot with every movement. On his back were the ordinary cocks and faucets for regulating the steam, and a bar passed thence to the dasher of the wagon, upon which were two small wheels for the regulation of its motion. It is certainly a most ingenious invention, and when made in the form of a horse, which is now being done, will be found very serviceable for field and draught work, as well as for fancy and racing purposes. The latter object will achieve a

double benefit. It will relieve the God-made horse from his present cruel treatment by Satan-led men, and also if a blow up should happen, confine the casualty to the lifeless beast and its almost soulless driver. The cost of a man is about \$300, a good deal cheaper than their human fellow-men lately sold under our national flag. Perhaps our rebellious brethren can soothe themselves for their losses of this sort by adopting this substitute. We commend this proposition to the consideration of that distinguished friend and advocate of Southern institutions, Petroleum Nasby, Gent. Dr. Bond is still pining for a slave. He makes his paper ring with his cries about the blessings of slavery, the good old days of Abraham and Hagar. We shall be happy to receive subscriptions to purchase for him one of these well bodied creatures, which can be painted black, or white, or the favorite southern color, yellow, just as may please the receiver. It is proposed that this man be employed in washing, carrying hods and trunks to the tops of houses and hotels, and even in fighting battles. He would make a better voter under right management than many who now exercise the right of suffrage in his city. As a horse or man, it seems likely to come into general use.

But our space is more than full, and Washington is still far from our view. The foreground of the picture is occupying more than the painting itself. But what is written is written.

## SHALL ALL OUR CONFERENCES HAVE DELEGATES?

The position we have urged in common with every journal of the church that has spoken upon it, except one—that we should guard against every tendency to a division of the church by national boundaries is eloquently advocated this week in our columns by one of our most experienced and eminent brethren, Rev. Dr. Warren. He speaks as a missionary no less than as a Methodist and a Christian. We trust his words will be copied by our other journals, *The Christian Advocate* especially, as it favors, we regret to see, the contrary view. The matter is in a fair way of proper solution at the coming Conference. It is associated with a local question that has grown into magnitude since the last session. Shall the delegates of our Mission Conferences be allowed full powers as members of the General Conference? The last General Conference authorized the organizing of Mission Conferences abroad and at home with the same power as other Conferences, except the sending of delegates to General Conference, and the nominal one of drawing their portion of money from the chartered fund. One of these resolves expressly states that "these restrictions shall continue till the next General Conference;" plainly declaring that it was intended to revise if not remove them at that time. As they were adopted by a vote of the Conferences they can be rescinded by the same vote. In fact, by its very language they expire by limitation at the beginning of the coming session. All our Mission Conferences in this country have elected delegates. They will apply for admission to seats as full members. *The Northwestern, Western and Central* urge their admission with great earnestness and great force of argument. Dr. Pearne shows thus forcibly the status of the new Conferences in the South.

The question is an eminently practical one. It involves more than is apparent at the first view. Eight Annual Conferences, four hundred traveling preachers, one hundred and three thousand members, and more than three quarters of a million of dollars' worth of church property, asked to be represented in the General Conference. One-eighth of the traveling ministers in the whole church, one-ninth of the local preachers, one-eleventh of the members, are concerned in seeking this representation. They ask it on great principles of expediency, and they also ask it as a right which the Conference cannot consistently refuse to allow. The magnitude of the subject will justify a patient and thorough examination of all the facts and principles involved.

With these appear the Washington and Delaware Conferences with their delegates. No possible reason can be given for admitting the former and excluding the latter. Nay, these have precedence in age, and should be first received. But a delegate has been appointed by the India Conference who will probably be in America before the first of May. If any reason can be given for endowing the American Conferences with full powers, they will be equally valid in favor of the Asiatic Conference. For our brethren there have made greater sacrifices than any who have ever gone into the Southern den of lions, and they are as efficiently laboring for the common church as those in any other field. Only a resolution stands in the way of this necessary and most just demand. Our constitution opposes the resolve. That makes no distinction between Mission and other Conferences, but says emphatically "no Conference shall be denied the privilege of one delegate." The Conferences in Delaware and Maryland, South Carolina and Tennessee, India, Africa and Germany, are as truly and legally Conferences as those in New York or New England. Nay, when the matter of missionary aid is considered, some of our oldest Conferences are



more largely fed from the missionary treasury than these youngest and more distant children. Their rights are clear according to the constitution of the church. Their needs are as imperative as those of any of their sisters. Their representatives will be present. We hope and believe they will be cordially admitted to their seats as full delegates.

Great popular reasons join to those which the parties themselves urge. At Chicago that same month is to gather the first national convention to nominate a candidate for the Presidency of the United States, in which black and white will be equal members. Delegates will be present from many States, who were slaves at the last Presidential Convention. Our Conference can for once get ahead of the State by just twenty days if we admit the Delaware and Washington delegates on the first day of session; a neck and neck race, but fortunately for us a winning one. When the politicians arrive they will see colored ministers in equal authority with their brethren, and be encouraged by our example to a like faithfulness in their own convention.

This is due too to the two Conferences thus constituted. They were put apart from their brethren. The brand of ignominy is yet set upon them. Their neighboring Conferences will not yet recognize them as of the same church by the ordinary and most cheap civilities of introducing their members to their own bodies. The church can properly rebuke this sin by lifting them to a seat with the delegates of these unsisterly Conferences. If refused, she seemingly approves their sin.

But the admission of Rev. Mr. Gracey of India goes farther still. It settles the greatest question, Shall the Methodist Episcopal Church be always and everywhere one and indivisible. The Conference will prefigure and hasten that coming congress of all peoples in one grand nationality. It will be a Pan-Christian council, such as the Episcopal Church craves and Rome feigns; the successor of that of Jerusalem and Nice, the copy of that which assembles in the heavens from the East and the West, the North and the South, the forerunner of that which shall one day come up from all the earth to a universal congress of Church and State; one forever in the Lord.

We earnestly trust this most just, feasible and imperative demand of our brethren in so many of our Conferences will be acceded to. Then will the example and influence of the church be greatly illustrated and increased. All hearts from all regions and races will flow together and be enlarged, and the day of the Lord, —King of nations and of saints, gloriously dawn.

#### THE SITUATION IN TENNESSEE.

BY REV. DR. CORLEIGH.

Politically, Tennessee is reconstructed; for the machinery of government has been put in operation. But of this reconstruction it may be truly said "distance lends enchantment to the view." Socially, morally, religiously, this State is not reconstructed. With a slight change of terms, Ovid's description of chaotic confusion will apply well here:—

"Obstatque aliis aliud, quia corpora in uno  
Frigida pugnabant calidis, humania siccis,  
Mollia cum duris, sine pondere habentia pondus."

The proud rebel, still unsubdued, stands aloof socially from all truly union and loyal people, as if piously adopting the motto, "Procul, procul, este profani." In the spirit of this opposition the women far surpass the men. It would be worth a journey to this State to see the face which one of these feminine rebels can make up, when unexpectedly and unwillingly introduced to a Yankee. The writer had the exquisite delight of having one of those faces made up for his special benefit on such an occasion. Such sublime contempt and scorn mingled with disgust, as gathered around a thin, upturned nose, upon features sallow and expressive of passion while utterly devoid of intellectuality, would make a rare scene for a painter. Under the circumstances I would rather have seen that face than to have looked upon for the same length of time, the masterpiece of Raphael.

To the strength and bitterness of existing hostility in the social system here, the imagination cannot do exact justice; it requires residence, contact, experience with it in order to fully comprehend it. It drives a ruthless ploughshare through neighborhoods, churches, and even families, placing apparently irreconcilable barriers between them. Men and women, church members even, have resolved never to hear a man preach who comes from the North; yet the same class will flock to hear a sympathizing rebel preacher, no matter of what religious faith he may be. The idea of God among this class of people seems to me to be a mere abstraction, like the propositions of Euclid. A living and acting God, ruling the world in the interests of right, justice, and true holiness, and who will by no means clear the guilty, does not seem to have any place in their belief, nor any perceptible influence over them. This judg-

ment of course has been drawn from appearances. Doubtless there may be honorable exceptions; but a Northern man is not likely very soon to find them.

As to a spiritual Christianity which dominates in the affections and rules through an enlightened and tender conscience, teaching purity of heart and life, imposing forbearance, charity and brotherly love on the true Christian basis, constraining to active devotion, self-denial, cross-bearing, humble and patient toil for Jesus, such as you often see in New England, one would here search for a long time in vain. I do not deny that God may have a few precious jewels of this sort among the natives of this region, but all professing Christians here certainly are not so. They have what is called religion, which in some cases implies a good degree of morality and devotion to the church, but which in other cases does not. In writing this I express the honest convictions of my judgment, yet with no unkindness of spirit and with a purpose not intentionally to exaggerate. People here say that the war has greatly demoralized the church, and the spirituality of its members. Probably that is true to some extent, and that the type of piety now visible is less spiritual and more imperfect than before the war. But my judgment is that the purest and loftiest type of spiritual religion never did, and never can grow up out of and in sympathy with the system of human slavery; and that it is not so much the war, as the spirit of slavery that has warped and dwarfed the type of Christianity in this land.

For its complete reconstruction and regeneration this State needs not only a great influx of capital and skilled laborers, but a tremendous outpouring of the Holy Spirit, and a powerful, all-sweeping revival of a scriptural and spiritual religion. Holy men and women, preachers and laymen of the apostolic type, scattered in profusion through this country are needed more than capital and skilled labor, and yet I consider the latter indispensable to the development of the resources of the State, and to its future prosperity.

I seriously doubt whether the people here see and judge of this matter as I do. They look at things from their own point of view, and make their comparisons only with standards with which they are familiar.

Politically the Republicans hold the State; but there is a well-devised and far-reaching plan laid by the Conservatives for regaining the supremacy and rule of the State. Patient, energetic, and herculean efforts will be made to accomplish this darling object with them. If desperate, reckless and bloody efforts are needed for this purpose, the *Klux Klan* have the men, the means, the hand and the heart to put them forth. The Conservatives are all the old, wary, skillful, practised political leaders with whom politics have been a profession from their youth—a life-work—so far as their life has had any work. They have education, social position, and for the most part wealth, to aid their cause. They are a unit. No factions are allowed in their ranks. Northern people and Northern ideas make little or no impression upon them. They oppose immigration on political grounds, unless it come with their peculiar sentiments. Every rebel is with them. The old Democracy is with them. Their ultimate success is not impossible; indeed, to all human appearance, it is quite probable a few years hence.

This party, while professing great friendship, is a unit and square in its social, political and educational hostility to the negro. Though now enfranchised, if that party obtains the power in the State it will promptly disfranchise the colored man, and hurl him back into what they call his normal condition, which is a condition of slavery or servitude as near like slavery as possible. If the Freedmen will only keep their place, as it is called here, of ignorant, obedient and uncomplaining servitude, they are their friends, but if they aspire to rise to the dignity of men, and to the enjoyment of their rights and privileges as fellow-citizens, they are their enemies. If the President shall be by impeachment removed from office things will quickly improve here; but not otherwise. More anon.

Athens, Tenn., March 9.

MEANING WHAT?—The duty of the church to abolish all distinctions based on complexion among its ministers or members has the natural, and should have the actual precedence of her duty to abolish all unjust legal limitations on the rights and privileges of her members. We regret that so few of our journals or Conferences see and urge this duty. Only *The Central Christian Advocate*, of all our official journals, only *The Northern Independent* and *Charleston Christian Advocate*, among the non-official papers, press this work earnestly and urgently on the church.

The above is from a leader in *ZION'S HERALD*. So far as this paper is concerned, we are in utter ignorance of what is the character of the censure thus intimated against it. We don't go to *Zion's HERALD* to settle our case of conscience, nor do we consider it the prerogative of that paper to arraign us for neglect of duty unless it will furnish specifications.—*The Northwestern Advocate*.

There's a familiar parable of Abou Ben Aden, who found his name omitted from an illustrious list that was placed be-

fore him by a shining visitor. It troubled him, as a like absence of its name seems to affect our most worthy Chicago Abou. But the former found a way to get his name at the head, not by complaining, but by superior zeal. May this one also. Nothing is easier. Let but the zeal it has shown in the cause of Union and abolitionism be displayed in this necessary kindred and conclusion—no distinction in church or clergy—and the highest honor falls to its lot. It calls on the State to remove every disability between man and man. No able advocate of manhood suffrage is to be found. But we have not seen in it as thrilling appeals for the like obliteration of distinctions in the church. *The Central* is faithful in demanding the extirpation of this iniquity. May the organ of the great and influential Northwest be equally zealous. If it will urge the abolition by the General Conference of all distinctions of color in our Southern work; if it will press the necessity and duty of making Bishop Roberts a full and not a fictitious bishop, as he substantially is now; if it will call on all the churches to receive pastors without regard to complexion, and in every way fight this first of the battles of to-day, then shall we gratefully say, *The Northwestern's*

"Name leads all the rest."

#### FROM THE NORTHWEST.

Yesterday, March 13, the Centenary Church in Chicago was dedicated by Dr. Hatfield, the pastor, the sermons of the day being preached by Rev. Dr. E. O. Haven, Rev. C. H. Fowler and Rev. Dr. Eddy. This church, if not in every particular, yet as a whole, is in advance of the other Methodist churches in the city. The main audience-room is rivaled in size by that of the First Church, and in richness and elegance by that of the Wabash Avenue Church, but in everything that goes to make up convenience, pleasantness, and especially suitability, it is superior to both. There are 204 pews, capable of accommodating 1200 persons. A single gallery extends entirely around the room, falling down by a graceful curve to the rear of the minister's platform, behind which, in a recess built for the purpose, stands the ten thousand dollar organ. This last was built by E. & G. G. Hook, of Boston, and is pronounced the finest in the Northwest. "Platform," I have written, for there is no vestige of a "pulpit" or even a "desk," but only a rostrum, at either end of which stands a small octagonal pedestal, for Bible, Hymn Book and Ritual. There is absolutely no barrier to separate the preacher from his brother man. He can adjust his entire person to the conditions of oratory. The last vestige of priestly distinction has been swept away from before him. He stands before the people as any other orator would do, and must achieve his successes under substantially the same conditions. If this arrangement shall conduce in any measure to simplicity and directness in pulpit discourse it will be well.

The rooms for Sunday School and Classes are in size, arrangement, furniture and decoration superior to any other I have ever seen. There is also a kitchen department consisting of furnished kitchen and dining room, spacious and complete as in a hotel. Indeed, in every particular the convenience and wants of a large Methodist congregation in a large city seem to be provided for. The church is spacious, rich, and every way attractive, and yet thoroughly in harmony with the genius of our denomination. It is a church for the people, and in its arrangement perfectly provides for the peculiarities of Methodist worship. The prices set on its pews, ranging from 10 to 140 dollars, adjust them to the means of all classes of worshippers.

The recent history of the church that has thus come to its permanent earthly home, is somewhat remarkable. Two years ago they had no pastor, no parsonage, no real estate of any kind, but fifteen thousand dollars of property, and about 180 members. Now they have a church property which has cost them 100,000 dollars, parsonage and furniture costing nearly 10,000 dollars more, and all paid for. The pledges made on the day of dedication amounted to 35,000 dollars. The church has now more than 600 members and pays its pastor, Dr. Hatfield, a salary—house rent included—of \$5000. This is the church where Rev. C. H. Fowler has done perhaps his best work, it being here that he commenced his labors in the ministry. Much of the present strength and prosperity of the church is due to his influence. The building enterprise, however, has rested mainly on the shoulders of two New England men, whose names ought to be printed in *THE HERALD* in this connection. The first is A. E. Bishop, from Burlington, Vt., a man who has contributed money and time, mechanical skill and business tact to the enterprise. The second is Rev. E. H. Gammon, formerly of Maine, now a superannuated member of the Rock River Conference. Having been compelled by ill health to desist from the active labors of the ministry he is engaged in a prosperous business, and has liberally appropriated his means, influence and labor to this enterprise.

It is expected that the

GENERAL CONFERENCE, soon to meet in Chicago, will hold its sessions in the First Church. Large, centrally located, and well provided with small rooms, it combines many advantages for this purpose. The most serious drawback that is feared is the noise from the street, it being on the busiest thoroughfare of the city. It has been suggested that much of the clatter of the street may be avoided by scattering tan-bark on the pavement during the days of the session.

The splendid new building of the

N. W. UNIVERSITY is beginning rapidly to rise. The stone-cutters have been busily at work during the entire winter; and now, as the spring opens, the stones will come quickly to their places. The prospects of the University were never before so bright. By the munificence of that noble man, Orrington Lunt, esq., its library has recently been endowed with property valued at \$12,000.

Speaking of libraries, reminds me to say that the library of the

GARRETT BIBLICAL INSTITUTE has recently received some choice and substantial additions. These are the *fac simile* edition of the famous "Codex Sinaiticus."



ticus," recently discovered by Tischendorf, and four volumes of his new collection of "Monumenta Sacra Inedita," made up of fragments of ancient biblical manuscripts, dating, most of them, from about the fifth century. To Rev. Dr. Hatfield, with one or two of his friends, the Institute is indebted for these precious treasures. EVANSTON.

#### DR. MANNING'S SEVENTH LECTURE.

The speaker occupied the first fifteen minutes in concluding his remarks upon Thomas Carlyle, which were begun last Monday. After showing the baleful consequences of the Scotchman's theory, he passed to the pre-announced subject of the hour, Ralph Waldo Emerson.

A far greater man is he than Carlyle. He is not a reader of so many books, nor so extensive a student, but of higher tone and sterner spirit, with less in his writings that is ephemeral; he speaks not for a day or a generation, but for all time. While there is pantheism in the world he will be recognized as a chief prophet; and should there be another revolution in the world of thought, so that *a priori* thinking shall again prevail, Emerson will be closely studied. We can see that he is a person of very great sensitiveness, and has felt keenly the sharp antagonism of early friends. Yet there is no word of weak complaint, no word of recrimination. He does not seem to know how severely he has been denounced, and has never publicly replied to any of his critics. He should, then, be resisted only in the interest of truth, and with a spirit more generous even than his own.

Mr. Emerson stands on a higher plane than Goethe. Not that his intellectual range is higher nor that he is at home, as the German was, in all the literatures of the world, but he speaks more uniformly to what is noblest and best in us, we feel that his thoughts are pure, and we find far less to offend us. The immediate appeal is to our honor, our sense of good, our love of right; he is less true to his own speculations, but more true to the moral sentiment of mankind.

From the man let us turn to the doctrines. We have seen what pantheism is, and if Mr. Emerson is in sympathy with it, both he and his friends ought to know it. It is not so hard to neuterize his pantheism as we have found it in preceding authors. His writings are always instinct with Spinozism; this is the string on which all are strung; it is their logical connection even where there is no other. His genius is too purely literary to care for technical terms, hence we find but few allusions to Spinoza, but the ring of the coin tells its nature without the inscription. His favorite appellation for the all-surrounding essence which he calls divinity and reckons as alone reality, is *soul*, though he sometimes uses other terms, such as the universe, God, etc. He has added one term to the vocabulary of pantheism which merits particular notice; he styles deity "old two-face," a designation which would have caused even Hegel's hair to bristle. His views of personality are in all respects one with those of the most famous pantheists.

Here the lecturer introduced various quotations clearly showing that no wrong was done Mr. Emerson by ranking him with the disciples of Spinoza, but wrong would be done him by not recognizing him in the position he has chosen to take.

The next inquiry must be, What is Emerson's method, in other words, where does he find this absolute essence in which alone he believes. He finds it not in society with Goethe, nor in great men with Carlyle, but in each individual human consciousness. He looks steadily within for impressions of divinity. But the charge of egotism made against him is just the opposite of truth, for his egotism is annihilation of the *ego* in the eternal. He holds the doctrine of identity as taught by Schelling, but teaches it as subjective and ideal.

If we seek to know the law of this subjective God's evolution into objectivity, we are told it is pure fatalism. According to Mr. Emerson, there is no such thing as a freedom of the will involving the power of contrary choice. He has no other account to give of his utterances than that they are the forth-puttings of the eternal fate.

His views of history and nature are entitled to especial notice. These two are not radically distinct, only different conceptions of the one great all in all. History is God conscious, nature is God struggling toward consciousness. All our study is that of God within us looking at himself; all recorded science is his autobiography. History is the essence of deity projected forward through the consciousness of each man; nature is the universal soul projected outside the sphere of human consciousness. The external world has no existence, and nature is not real, but only a literary subjective phenomenon. The microcosm contains the macrocosm.

The next lecture, which closes the course, will take into consideration the more practical tendencies of Mr. Emerson's belief.

**GRACE CHURCH.**—The anniversary of the Sunday School drew a large audience on the evening of the 25th. The exercises consisted of the reading of the secretary's report, singing and recitations by the scholars of the school and singing by a choir of children from the Little Wanderer's Home. That the entire programme was very interesting is shown by the fact that the audience remained quiet for more than three hours.

**THE NEW YORK TRIBUNE.**—Our readers are referred to the announcement in our advertising columns.

**DR. BUTLER'S LECTURE.**—The report of Dr. Butler's Third Lecture will appear next week.

#### Delegates to General Conference.

The following are in addition to the lists of General Conference delegates already published:

**Newark Conference.**—J. W. Wiley, J. T. Crane, C. S. Van Cleave, J. S. Porter, Charles Lawew. Reserves—S. W. Hilliard and A. L. Rice.

**New Jersey Conference.**—E. H. Stokes, S. Vansant, T. J. Heiser, I. Winner, and F. A. Morrell. Reserves—J. B. Dobbins, and A. E. Ballard.

**Missouri and Arkansas Conference.**—B. F. Cray, W. H. Gillam, L. M. Vernon, N. Shumate, and J. H. Hopkins. Reserves—S. Huffman, and B. St. James Fry.

#### PERSONAL.

The name of Hon. David Wilmot, who died at his residence in Towanda, Penn., one week ago, will always be associated with the famous proviso affixed to an appropriation bill passed during the administration of Mr. Polk. He was born in Bethany, Penn., and in early life was a very active member of the democratic party. When only thirty-one years of age, in 1844, he was elected to the House of Representatives, and held a seat in the twenty-ninth, thirtieth and thirty-first Congresses. It was in his second term, on the 6th of August, 1846, that he offered the celebrated amendment, now known as the "Wilmot proviso," that in the event of any Mexican territory being added to the national domain, neither slavery nor involuntary servitude, except as a punishment for crime, should be tolerated therein.

Rev. James Lynch, a colored preacher of Mississippi, challenges any one in the State to discuss the question of suffrage with him, before the voters of the State. He satirically remarks: "My color alone should be no objection to an acceptance of this challenge, inasmuch as it will take no part in the task. I will only use my heart, my brains, and my tongue."

The only son of Bishop Simpson died at his father's residence in Philadelphia on Sunday evening, March 15th, aged 27. He leaves a wife and two children. His end was peaceful and happy. His bereaved parents and family will receive the prayers of the church in their affliction.

We had the pleasure of hearing Mrs. Carter, a Southern lady, give readings at a private residence in Malden recently, and can cordially recommend her to lyceums in New England. There is a magnetic power in her voice which few professional readers have; and for earnest and plaintive pieces and religious passages it is admirably adapted. She is, we understand, a good Christian woman, and, with her family, was loyal during all the war when loyalty meant loss of fortune. She is now seeking to retrieve her losses by the accomplishment which formerly was only exercised to please her guests and friends. Give her a helping hand.

ATTENTION is called to the advertisement of B. F. Burgess and Co.

## The Church at Home.

#### NEW ENGLAND CONFERENCE.

The hospitality of Meridian Street Church was generously extended, on Tuesday evening last, to the members and guests of the New England Conference, in the shape of a social reception and banquet. Bro. W. R. Clark cordially tendered the hospitalities of East Boston. He was replied to by Bro. True, who succinctly reviewed the mercies of God in the progress of New England and national Methodism. Bishop Ames was called for, and responded in expression of his fullest faith in congratulations and collations, benedictions and baked beans, but trusted that the tie which binds us together is Methodistical, rather than New England in nature. His parents were both born within thirty miles of Meridian Street Church, and hence he claims intimate relation to this people and Conference. After a few more speeches of a pleasant sort from Bros. Peirce, of New York, and Trimble, of the Ohio Conference, the company repaired to the vestry and partook a most substantial supper. The ladies of the church deserve especial mention. On

#### WEDNESDAY MORNING

the Conference was called to order by Bishop Ames. The Holy Sacrament was administered by the most venerable members, Father A. D. Merrill having charge. Bro. E. A. Manning called the roll, and only a few had been called from earth to glory. Rev. John W. Hamilton was announced as transferred from the Pittsburgh (Pa.) Conference. Bro. E. A. Manning was chosen Secretary, and Bros. W. D. Bridge and L. A. Bosworth as his assistants. The regular Committees were announced and approved.

The following were continued in superannuated relation: K. Atkinson, T. G. Brown, W. A. Clapp, G. F. Cox, P. Crandall, S. A. Cushing, H. C. Dunham, H. P. Hall, Moses P. Webster, A. A. Cook, E. B. Morgan, J. M. Merrill, T. W. Tucker, A. D. Merrill, Horace Moulton, Ephraim Scott, Wm. Merrill. The cases of G. W. Mansfield and N. A. Soule were reserved to fuller consultation. L. D. Stebbins' relation was changed from superannuated to supernumerary.

On the supernumerary list were continued,—Amos Binney, Charles Noble, J. W. Mowry, Edward Otheman, Luman Boyden, Willard Smith, J. C. Ingalls, N. E. Cobleigh, J. H. Twombly, H. R. Parmenter, J. L. Estey, Geo. Prentice, C. H. Sewall, J. E. Round and T. C. Potter, J. W. Dadmun and D. K. Merrill were made effective, and H. M. Loud was located.

Bros. N. J. Whitaker, Allen J. Hall, Edwin F. Pitcher and H. S. Booth were continued on trial.

Rev. Dr. Thayer, Presiding Elder of Boston district, presented his report. His entire charge is prospering in spirit and finances. No minister or minister's wife under his care has died during the year, but three have parted with their children. Three churches have been dedicated since last year. One at Auburndale, costing about \$7000, one at Newton Corner, at a cost of \$15,000, and the third in Cochituate village, town of Wayland, at a cost of —. Grace Church, in Boston, has arisen from its ashes in a beauty never before exhibited. This city's mission work, under the charge of Rev. Mr. Kelly, he believed a necessity, as well as new or enlarged churches.

#### WEDNESDAY AFTERNOON,

at 3 o'clock, the introductory sermon was delivered by Rev. A. Carroll, of Willey Street Church, Worcester, from the text "Come and see a man which told me all things ever I did. Is not this the Christ?" (John iv. 39). The sermon was eloquent, being designed to show Christ's blessed mission to each human heart, revealing its wickedness, its fears, its hopes and destiny.

#### WEDNESDAY EVENING

the Conference sermon was preached by Bro. Noon, of East

Brookfield, from (Matt. xxiii. 33:) "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell," and from (Matt. xxv. 41:) "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." It was a strong sermon on the doctrine of eternal punishment for sin.

#### THURSDAY—SECOND DAY,

opened by reading and prayer by Rev. B. K. Peirce. Minutes read and adopted.

The following transfers to this Conference were announced: Revs. S. Freeman Chase, J. W. Cole, J. W. Hamilton, H. D. Weston, and J. A. DeForrest.

Rev. Dr. Mattison, of the Newark Conference, was introduced, and at his request a committee of three was appointed (Rev. Drs. Butler, True and Porter), on co-operation with the American Foreign Christian Union.

Rev. Jefferson Hascall, P. E., Lynn District, presented his report representing the charge in a prosperous condition. Revivals are extensive, conversions numerous, and the erection of new churches is contemplated. Three have been built the past year. The small and feeble churches need help.

Rev. Edw. Otheman was continued as supernumerary, without appointment.

W. A. Nottage, C. D. Hills, John F. Bassett, F. G. Morris, J. A. De Forrest and J. H. Mansfield were admitted to full connection, being fervently addressed by Bishop Ames on their high calling and its duties. He urged them to holy consecration, personal and daily piety, and care for souls; to be earnest, pungent and prayerful. On response to the usual queries they retired.

W. C. Sawyer and T. H. Kimpton were continued, being out of the bounds of the Conference.

Rev. Geo. Washington, of Zion's Methodist Church, was introduced to the Bishop and Conference.

The petitions for lay delegations were presented by Dr. Cummings, and a hearing appointed.

#### THURSDAY, P. M.,

the New England Education Society held its anniversary. This society is designed to aid by loans not exceeding \$100 annually to each applicant, young men purposing to enter our ministry.

The total receipts since the organization of the society—twelve years—have been about \$9,450; income of the past year \$1,850, a little more than \$323 in excess of the previous year. This increase is partly due to the fact that collections have been forwarded in advance of the Conference sessions in order to meet pressing demands upon the treasury. Loans have been made to twenty-six young men the past year, of whom six were in the Wesleyan University at Middletown, Ct., five in the Wesleyan Academy at Wilbraham, twelve in the Boston Theological Seminary, and four in the New Hampshire Conference Seminary at Sanbornton Bridge. During the history of the society eighty-five young men have received aid from the treasury. The report deplors the lack of money and recommends the following appointments to the several patronizing Conferences: New England, \$2000; Providence, \$1000; New Hampshire, \$600; Vermont, \$550; and Maine and East Maine, each \$425.

Rev. Pliny Wood, and Drs. Trimble and Mattison addressed the audience in their most original and eloquent mood, impressing upon the hearts of all the needs of the church and this society.

Committees on examination for 1899 were announced as follows:

On Candidates for Admission—W. Rice, B. K. Peirce, J. W. Merrill.

On the First Year—Edward Cook, Wm. A. Braman, Daniel Richards, Ralph W. Allen.

On the Second Year—Wm. R. Clark, F. Furber, Burtis Judd, M. E. Wright.

On the Third Year—H. W. Warren, C. L. Eastman, Wm. Pentecost, A. E. Bailey.

On the Fourth Year—R. H. Howard, Daniel Waitt, H. V. Degen, T. Marcy.

On Local Preachers for Deacon's Orders—A. D. Sargeant, Z. A. Mudge, N. A. Soule.

On Local Deacons for Elder's Orders—A. Binney, L. Boyden, S. Kelley.

To Preach the Annual Missionary Sermon—Nelson Stutson; alternate, J. O. Peck.

Presiding Elder Thayer asked for a location for Rev. Joseph C. Cromack, and a supernumerary relation for Rev. Thomas Marcy.

The second M. E. Church, at Natick, had leave granted to sell their property on condition of building anew.

The Committee appointed on Conference with Rev. Dr. Mattison relative to the Foreign Christian Union, reported that measures of co-operation be taken.

Rev. J. L. Estey was added to Committee on Memoirs.

The Bishop announced the membership of the Conference to be two hundred and one, and that it was entitled to seven delegates to the General Conference to be held in Chicago in May.

The Conference then voted for these delegates, and elected J. R. Thayer, James Porter, William Butler and David Sherman, the remaining three remain to be voted for.

Rev. Daniel Dorchester, P. E. of Worcester District, presented a gratifying statement of its condition. The churches have felt somewhat the prevalent financial embarrassment, but have exhibited loyalty to the faith, and a purpose to increase in effectiveness.

Rev. Franklin Fisk was granted a superannuated relation.

Rev. David Sherman, P. E. of Springfield District, read his report. His circuit embraces fifty-five towns, in which are thirty-three churches. The year has been one of great harmony. One minister (Rev. Oliver S. Howe) has died during the year. Revivals are noted of marked power, salaries of preachers are increased, Sunday Schools are flourishing, and next year Pynchon Street Church, Springfield, will build a new edifice. The Wilbraham Academy is prosperous beyond precedent.

Rev. Dr. James Freeman Clarke presented the congratulations of the "National Council of Unitarian and other Christian churches."

#### FRIDAY AFTERNOON,

hearing was granted at two o'clock on the matter of lay delegation, and the Committee, headed by Rev. Wm. McDonald,



went into session. Hons. Thomas Knell, of Worcester, and Ex-Governor Berry, of New Hampshire, and Bros. Fred. A. Clapp of Worcester, and Finney of Melrose, presented forcible arguments in favor of lay representation. They were opposed by Bro. E. F. Porter, of East Boston. Forty-two petitions were presented in favor of lay delegation from churches of the Conference, and it is safe to say that this movement on the part of our laymen has commanded very much of their attention and talent.

In the evening the educational sermon was preached in Meridian Street Church, by Rev. J. A. M. Chapman, from (2d Timothy, iv. 2): "Preach the Word." It was a masterly argument against a cold, cultivated religion. The idea was scouted that ministers must be conservative; he should live in advance of his times, should be educated and ardent, and put implicit trust in the promise, "Open thy mouth and I will fill it."

## SATURDAY.

The following were elected to Deacons' orders: E. F. Pitcher, George E. Hicks, Albert L. Dearing, B. A. Pease, James Mudge, Thos. Scott, Allen J. Hall.

The following were elected to Elders' orders: Jos. H. Mansfield and C. D. Hills. Rev. Silas Hall, formerly an Elder in the Baptist, was recognized as an Elder in the M. E. Church, provided he take our vows of ordination. The election of three remaining delegates to the General Conference resulted as follows:

Gilbert Haven, Jefferson Hascall, William R. Clark.

Two reserves were chosen, viz: Jos. Cummings and Daniel Dorchester.

Rev. N. A. Soule, who had asked an effective relation, was continued a supernummate.

Rev. Gilbert Haven reported for the Committee on the State of the Country as follows. The report was adopted by a unanimous rising vote.

The Committee on the State of the Country respectfully report:

We give thanks to our Lord and Saviour for leading our nation through the blood and fire and vapor of smoke which for four years enshrouded us in its sulphurous canopy.

We especially praise His name that in this hour of national agony the greatest crime of history perished from the face of the land.

We rejoice that in carrying forward the work of national regeneration the Congress of the United States has been so faithful to the will of God in building up our ruined State organizations on the only just and enduring foundations of the equal and fraternal oneness of man.

We deeply regret the constant and violent hostility of the President of the United States to the action of Congress and the will of the people in respect to this duty, and that it has compelled his impeachment for high crimes and misdemeanors before the Senate of the United States.

We hereby heartily and solemnly approve this action of the House of Representatives, and trust the Honorable Senate and the Chief Justice of the United States in this most important trial will magnify our laws and make them honorable in the eyes of all the nations.

We cordially approve the action of Ulysses S. Grant, General of the Army of the United States, in yielding up the keys of his office as Secretary of War *ad interim* to the regular Secretary immediately on the decision of the Senate as to the right of occupancy. We also commend his whole action in this critical history as inspiring confidence in the Republic, and as showing to all nations that in America her first generals are obedient to law, in both drawing and sheathing the sword of victory.

We most gratefully recognize the sagacity, courage and faithfulness of Hon. Edwin M. Stanton, the Secretary of War. We honor his great services during the war, and those equally valuable which he has rendered in this our last struggle with the Slave Power. May God preserve him in his high trust until the rebellion, whether in the White House or in its Southern departments, shall be utterly put down.

As our nation has been conducted through this long, perilous, and bloody controversy by the Spirit of God through the prayers of his church, we request the members of our churches and all Christians to be unwearied in their supplications that the consummating of the conflict now going forward, may be conformed to all its previous steps, and obtain for us as a nation the continued and crowning blessings of God.

*Resolved*, That a copy of this report be sent to the Secretary of War, the Speaker of the House of Representatives, the President of the Senate, and the Chief Justice and General of the Army of the United States.

Rev. Wm. French, on introduction by the Bishop presented the claims of the Memorial Church at Washington, D. C. He desired to raise \$1000 for a "Massachusetts seat" in said church, as one individual had secured to the society a memorial window.

Philip Phillips gave a concert in the Saratoga Street Church at evening, to an audience packing the house. To describe his singing is an impossibility. It strikes the soul as soon as the ear, and one finds himself floating upward and heavenward on every strain.

## SUNDAY

the pulpits of our city and suburban churches were filled by usual appointments.

At Meridian Street Church Bishop Ames preached from the text, "And they shall call his name Immanuel, which being interpreted is, God with us." The purport of the sermon was to impress upon all the presence of God with us, its present power, its endless blessings and its future glories.

At its close, Wm. A. Nottage, John F. Bassett, E. F. Pitcher, Geo. E. Hicks, A. L. Dearing, James Mudge, Benj. F. Pease, Thos. Scott, and Allen J. Hall, were ordained deacons, after the prescribed disciplinary forms.

In the afternoon, Dr. Trimble, of the Ohio Conference, occupied the Meridian Street pulpit, and at Saratoga Street Church Rev. Dr. Porter, preached from Psalm ix. 13: "Through God we shall do valiantly." It was a lucid presentation of the sustaining power of faith.

At its close Miles R. Barney, Lorenzo A. Bosworth, Augustus Caldwell, J. H. Mansfield, John L. Locke, Charles D. Hills were ordained Elders, and Silas Hall took the appropriate vows.

In the evening, the Conference Missionary Society held its anniversary at Saratoga Street Church, Dr. Butler presiding.

Rev. Mr. French, of South Carolina, and Dr. Trimble gave brief addresses. Sketches of our work in Africa, China, India, Germany, Norway, Sweden, Denmark, South America, were given by the latter, who also declared that the only true way to make the South loyal, was by converting it to God. Rev.

Dr. Cooke, Secretary of the Society, gave the following resume of collections during the past year:

Boston District,	\$7,716 77
Lynn District,	4,967 30
Worcester District,	2,455 30
Springfield District,	1,982 80
Total,	\$17,121 67

Further returns will increase this amount. One brother in Lynn has forwarded \$3,000 to the Parent Society.

[To be concluded next week.]

## PROVIDENCE CONFERENCE.

Welleslet, Mass., March 25, 1868.

The Providence Conference commenced its twenty-eighth annual session this morning in this pretty village among the sand-hills of Cape Cod. The greetings of the preachers were largely interchanged miles away, for this is rather the end of their journey than the point of their gathering. It is both far from their centre, and very near to "the ends of the earth." What the Lord in his wisdom designed in making the Cape, is not for this reporter to explain; but he has made noble men and women to dwell upon it, and on it are some of the strongest and best Methodist Churches of the Conference. A larger and more glad hospitality is seldom extended to a Conference, and I have not yet learned that any preacher is "put out to board," as is sometimes found expedient when the body meets in one of the cities.

Bishop Scott did not arrive until this afternoon. Upon the assembling of the Conference this morning, Rev. M. J. Talbot, the Secretary of the last session, called the body to order, after which three ballots produced a President in the person of the Rev. Dr. Upham. Dr. Patten conducted the opening religious services, reading the tenth chapter of Matthew and the 23rd hymn, and offering prayer. Only 50 answered to their names when the roll was called. Rev. M. J. Talbot was re-elected Secretary, W. T. Worth his Assistant.

The nominations of the Standing Committees were reported from the Presiding Elders, who were a year since constituted a Committee for the purpose, and adopted. The eighth question of the Minutes, "Who are the supernumerated preachers?" was taken up, and E. B. Hinckley, L. Pierce, I. M. Bidwell, I. Stoddard, J. M. Worcester, O. Robbins, C. Morse, and E. Benton, were continued in that relation. Ebenezer Blake, one of the fathers, who joined the New England Conference in 1807, was reported to have died, Jan. 2, 1868. Forty-six years of his life he was an effective preacher, and fifteen supernumerated.

Circulars were presented and appropriately referred, from the Church Extension Society and Wesleyan University. The Education Committee was instructed to inquire if the Conference is properly represented in the Board of Trustees of the latter institution.

Wm. H. Richards, C. Banning, and T. B. Gurney were continued as supernumeraries, and A. Palmer made effective. But at this point arose anew the old discussion of the grounds upon which this relation should be granted, which continued till the hour of adjournment. It is not likely that ministers whose salaries are insufficient by two or three hundred dollars for their support, as is the case with more than one, will compel to locate those brethren who, tired of the struggle with poverty, seek the refuge of this relation from the inability or illiberality of the churches. The remedy is at the other end of the line.

A Temperance meeting was held in the afternoon, at which S. Reed presided. Were it not for sympathy with Boston and some other places, it might have been a jubilee; for this town of Welleslet differs from them in this, that nowhere in it is intoxicating liquor sold as a beverage. Capital speeches were made by H. D. Robinson and H. W. Conant. This evening E. H. Hatfield preached to a crowded house from Jer. xii. 5.

## SECOND DAY—THURSDAY, MARCH 26.

Bishop Scott having arrived, took the chair at the appointed hour, and after religious services led by W. V. Morrison, remarked that he was not here yesterday because he could not be. He closed the New Jersey Conference on Tuesday, at noon. "I trust," said he, "I come to you in the fullness of the blessing of the gospel of Christ." Yesterday's coaches brought many more of the preachers, so that to-day the attendance is quite respectable.

The certificates of transfer of W. M. Bray and H. H. Martin, from Maine Conference, and of I. G. Bidwell, from Troy Conference, were read.

A draft for \$27 on the Chartered Fund was ordered. The numerous memorials respecting Lay Representation were referred to the Committee on that subject. The lay delegates to this body do not seem to be present. If, like some of the preachers, they have stayed at home to labor in revivals, we shall accept the excuse.

Mark Trafton, who a year since located to take charge of a new enterprise in Springfield, was now cordially re-admitted.

W. V. Morrison offered the following resolution:

Whereas there are within the bounds of Providence Conference many appointments which are unable to furnish an adequate support for a minister, therefore,

*Resolved*, That we as a Conference, after a long and careful consideration, recommend to these charges their formation into circuits by uniting two or more of them under the pastoral care of one man; and that we request the Bishop to arrange the work according to this plan.

It was referred to a special Committee.

On resuming the regular business, J. T. Edwards, J. B. Bishop, G. E. Fuller, A. A. Presbrey and G. L. Westgate were continued on trial. H. S. Smith was admitted into full connection. G. L. Westgate was elected to local deacon's orders. Charles Stokes, an elder in the Methodist Protestant Church, was admitted into the Conference, and his ordination recognized.

J. W. Willett moved "that the Committee on Missions be, and hereby is, instructed not to report appropriations to charges where there is not a reasonable prospect of growth, except where such charge is too far from another needy church to be united with it," and announced his purpose to follow it up when the Committee reported. The resolution was adopted.

The Educational anniversary was held this afternoon. Ex-

cellent addresses were made by J. D. King, J. H. Jamer and Dr. Patten. In the evening the Church Extension Society held its anniversary. D. A. Whedon and Dr. Kynett were the speakers, laying themselves out for earnest work with no display. All felt it to be a good time.

Of Friday's proceedings we have room for the following only.

The election of delegates being the order of the day for 10 o'clock, Friday, at that time the Conference proceeded to ballot for four delegates to the coming General Conference. S. Reed and A. N. Bodfish were appointed tellers. On the first ballot 86 votes were cast, of which 44 were necessary to a choice. Among about thirty candidates, S. C. Brown received 62 votes, and Daniel Wise 47, and were declared elected. On a second ballot, 88 votes were cast; necessary to a choice, 45. M. J. Talbot received 45, and James Mather 45; and they were declared elected. P. T. Kenney and D. H. Ela were duly elected Reserve Delegates.

[To be concluded next week.]

Warren Street Church, Roxbury.—We regret to announce that the M. E. Society of Roxbury lost their church on Warren Street by fire, on the morning of Sunday last. The edifice which was built in 1820 for the Dudley St. Baptist Society, was entirely consumed, together with a valuable organ, a library of 1100 volumes, a new piano and a bell. The insurance on the whole does not amount to much more than \$7000. The origin of the fire is unknown. The religious services of the society were held in the Baptist Church on Sunday afternoon; and in the evening the Sunday School Anniversary was held in the same place. From the report it appears that the school is prosperous, numbering 344 scholars and 44 officers and teachers. The amount of money collected during the year was \$560. Much sympathy is expressed for the society by the other religious bodies of Roxbury, and several churches were tendered for its use.

OUR usual "Church at Home" news has been displaced by the Conference Reports.

## THE SECULAR WORLD.

## REVIEW OF THE WEEK.

Gold on Monday, 138 5-8.

The President answered the articles of impeachment, and asked for thirty days to prepare for his trial. Eight days only were allowed him, and the trial commenced on the 30th ult. The replication to the President's answer passed the House on the 24th. The scene in the Senate was about the same as on the previous occasion, even to the immense deluge of females and the total absence of colored ladies and gentlemen.

In the House of Representatives, on the 27th, the bill restricting the jurisdiction of the Supreme Court was passed over the President's veto by a vote of yeas 112, nays 34.

The Union Pacific Railroad is now completed to a point within four miles of the highest summit of the entire route.

The naturalization treaty between the United States and the North German Confederation was ratified by the Senate yesterday.

The Congress of Nicaragua has ratified the recent treaty with the United States.

The Alabama claims question was debated in the House of Lords on the 27th, Earl Russell, Lord Cairns, and Lord Westbury participating. Nothing new was decided.

A riot occurred recently in a coal mine district of Belgium, which was suppressed by the troops after many operatives were killed and wounded.

Admiral Farragut continues to receive distinguished attention from the Papal government, and is overwhelmed with invitations and public honors.

Lucien Bonaparte has been made a cardinal, so as to secure the influence of Napoleon on behalf of the Pope.

Additional particulars of the state of affairs in Japan have been received by overland from Shanghai. The accounts represent that the country was quiet. The rebellion of the Tycoon had been effectually suppressed, and there was reason to hope that a strong government had succeeded to the supreme power, in conjunction with the Mikado, the spiritual Emperor.

Affairs in Crete are still in an unsettled and turbulent state.

The Spanish Cortes has passed a bill granting indemnity to Great Britain for the seizure and detention of the vessel Queen Victoria.

The House of Commons on the 26th ult. passed the bill for the abolition of church rates.

It is rumored that the object of the recent visit of Prince Napoleon to Germany was to hold a Conference with the signers of the treaties of 1816, for the purpose of urging them to unite in a remonstrance against the absorption of the Kingdom of Poland by Russia in violation of the terms of those treaties.

Violent earthquake shocks visited Porto Rico again on the tenth; the ships in the harbor were carried ashore by the waves, buildings were badly damaged, and inhabitants were panic-stricken.

Riots are reported to have occurred at Bordeaux, and seditious placards have made their appearance at Paris, Lyons, Marseilles and Rouen. The reforming of the Guard Mobile is assigned as the cause of these disturbances. Poor France!

In the Canadian House of Commons, on the 24th, on the question of compensation for property destroyed in Canada during the Fenian raids arising, it was stated to be the purpose of the Canadian government to put in a claim against the United States for full compensation for property thus destroyed, through the English government, to be considered in the settlement of our account with Great Britain.

The safety of Dr. Livingstone, the African explorer, is again confirmed by despatches from our consul at Zanzibar, under date of November 10, 1867.

The Mexican government has removed the prohibition on the importation of goods of every description.

An influential meeting was held at the Mansion House, London, on the 23d, and was presided over by the Lord Mayor. A committee was appointed to urge forward a telegraphic communication to India, China and Australia by submarine cables. The English government will be asked to assist the enterprise.

The Canadian government will prohibit the recruitment in that province of any additional troops for the defense of the Pope.

Two Fenians, condemned to death for the murder of Sergeant Brett at Manchester, have been reprieved. The advices from Abyssinia continue favorable. The second session of the parliament of the North German Confederation was opened yesterday by King William of Prussia in person.



## The Christian World.

### MISSION FIELD.

**American Missions in Turkey.**—The American missions in Turkey have been a decided success. Serious difficulties have attended every step of missionary labor there, but these difficulties have gradually disappeared, and the way is preparing for more signal triumphs of the cross throughout that country. *The Missionary Herald* gives the following statements respecting this mission:—

The American mission to Turkey, formerly one, is now, in order to facilitate the transaction of business, and on account of the great extent of territory occupied, divided into three missions, each of which is self-governing, and has an annual meeting to consider and decide matters pertaining strictly to missionary effort and the expenditure of missionary funds. In these three missions, not including Syria, there are on the ground eighty-three male and female missionaries, located at twenty-two of the principal cities of Asia Minor, and of Bulgaria, in European Turkey. Dependent upon these twenty-two centres, there are one hundred and thirty-eight out-stations, or places occupied by native evangelists. In all, there are one hundred and fifty-five places where the gospel is steadily preached. The whole number of native laborers connected with the three missions is two hundred and seventy-five.

In the three missions there are fifty-nine organized churches, with a total membership of two thousand four hundred and eighty-four, of whom five hundred and eighty are females. Of the fifty-nine churches, thirty-two are already supplied with native pastors, and most of the remainder have unordained native preachers. The average Sabbath congregations form an aggregate of ten thousand four hundred and thirty-nine. The total number of Sabbath School scholars is six thousand six hundred and fifty-six.

The Protestant churches of Turkey are formed after no ecclesiastical pattern found in Europe or America, but combine in their organization elements both Congregational and Presbyterian. In matters of business pertaining to itself, and in the admission of new members, the local church is independent, but in matters pertaining to the common faith and practice, it co-operates with sister evangelical churches. Church government is vested in the native pastor and a committee of the brethren, elected annually, who are called "care-takers;" but in matters of special importance the whole body of the brotherhood is consulted.

**Western Turkey.**—The Lord is at work here, prejudices are being removed, and Christianity is getting hold of the hearts of the people. Mr. Tracy, of Marsovan had just arrived, his first impressions were satisfactory, and he says, "We are satisfied, and thank God that we are here." Mr. Smith, of the same mission, in a letter gives the most gratifying statements respecting the theological school and the girl's boarding-school.

Mr. Greene, of Broosa, notices the proposed union of the Broosa and Nicomedia stations; cheering progress in the native churches in the matter of self-support; the organization of the first evangelical Greek church in Turkey, at Demirdesh; and the recent "best conducted and most successful meeting" of the "Evangelical Union of Bithynia," by which the missionaries are much encouraged.

**Good News from Sweden.**—Rev. Peter Nilsson, a Baptist missionary in Sweden, writes encouragingly of the work in that country. He says, "Within a period of about two months, I have visited eleven Baptist churches in Skane, and two in Smoland, traveled four hundred and fifty miles, and preached at fifty-five different places. In several regions revivals are going on. In the province of Smoland, in three places especially, the meetings were numerously attended. Many slaves of sin and Satan declared openly at the close of the meetings that they would renounce the service of the Prince of darkness and surrender themselves to the Lord Jesus. Many houses hitherto closed to the preaching of the gospel were now opened, and some asked me to come again and hold meetings in their houses." He represents some parishes in Smoland as being in the thickest spiritual darkness. Light is breaking all over that country. The Methodist missionaries are doing a glorious work.

**Chinese Religious Belief.**—Rev. M. T. Yates, who has long been a missionary in China, gives some interesting statements respecting the religious belief of the Chinese:—

It would appear that the Taoists, Buddhists, and Confucian philosophers and priests all bring their religion of the present day down to the focus of ancestral worship or tributes due to the dead. "They believe in the existence of two worlds, one the world of light (China) and the other the world of darkness, in which men live after death." They all believe that there is a chance of evading their just deserts in both worlds, for they cannot conceive of any higher degree of precedence on the part of the authorities of that world, than what they see illustrated before their eyes by the acts of the authorities in this." According to the Chinese, "a man has three souls; one in the head, one in the chest, and one in the lower extremities." "When a man is dead he is in a position to avenge himself of all the injuries of which he may have thought himself the subject." Hence the large contributions of *din* (celestial money), by all who feel that the dead man has sinned against them. "The priests, the interpreters and agents of the gods, like the mandarins of this world, are ever on the alert for an opportunity to squeeze the rich." Yet they only propose to exonerate the unfortunate Chinese in purgatory from present suffering, therefore, to smooth the road in the dark, their constant cry is give! give! give! until one's worldly riches are wasted in the futile task.

It is estimated that \$120,000,000 are expended annually in ancestral worship. "The living are the slaves of the dead." "There is not a tithe of the money expended, or thought bestowed on Buddhism and Confucianism combined, that there is on ancestral worship. If the Taoist system is not an off-spring of it, it is only an adjunct to the worship of the dead."

Do not such a people need to be taught Christianity, and can the church be guiltless and not send it to them?

**God's Word Giveth Life.**—A Chinese assistant instructed for some time in the New Testament by Bishop Boone, one day came to the room with an open Testament in his hand and exclaimed, "Whoever made this book made me. It knows all that is in my heart. It tells me what no one else except God can know about me. Whoever made me wrote that book." This conviction was followed by his conversion.

**Spain.**—The work of preparing Spanish young men to become teachers and preachers of the gospel in their own country, is quietly but steadily going forward. At Lausanne six Spanish youths are diligently pursuing their studies. Encouraging facts could be stated looking towards the evangelization of Spain, but the present political condition of that country requires a prudent silence. The gospel must triumph there at no distant day.

### CHURCH INTELLIGENCE.

#### Protestant Episcopal Church.

**The Hubbard Case.**—The Protestant Churchman speaks with emphasis, and with no uncertain sound, in regard to Mr. Hubbard of Rhode Island:—

We do not hesitate to record our solemn conviction that Mr. Hubbard is right—in the highest sense right. We thank him from our hearts for the stand he has taken. Vast numbers in our own church do not hesitate to say the same. Many more think so, though they have not the courage to utter their thought.

**The Book of Common Prayer.**—It contains some of the best liturgical elements of the Christian church, shaped and supplemented at a period which excited intensest religious feelings, by men of eminent piety, of vast theological knowledge, and of great intellectual power; at a period too, when our marvelous English speech, though in a state of flux and transition, was, in competent hands, an instrument of most nervous, majestic, and beautiful expression. The archaic tinge, which the lapse of three centuries has given to these compositions, only enhances their mature and reverend grace. In conjunction with the Bible and Shakespeare, it has had a mighty influence in preserving to us the stately and weighty forms of Tudor speech—so eminently fitted for the language of prayer. Perhaps no devotional manual has so successfully avoided the effusion of mere religious sentiment, and at the same time embodied the manly tendencies of the deeply religious heart.

Unlike the breviaries, litanies, and manuals of France, Italy, and Spain, as well as of English Roman Catholicism, which address themselves chiefly to the emotions, and often minister to that which is morbid in feeling and repulsive in taste, on the ground that they are designed for the ignorant masses of the people, the Book of Common Prayer is as noble in thought as it is stimulating in feeling. It satisfies the taste of the most cultured, while it is perfectly simple to the most ignorant. Like the old Latin hymns, it is majestic and undemonstrative, and works its spell upon the worshippers by the simple force of its statements, and the calm intensity of its earnestness. It has none of the sensuousness and sentimentality that characterize many prayers and hymns, and yet it is instinct with devotional feeling. It ministers to robustness as well as tenderness of religious life, and is a wonderful expression of the religious characteristics of the English nation; although to more sensuous nations like the French and Spanish it would seem cold, and distant, and rigid.

Very precious are many of its prayers; and could the dubious sacerdotalism and the ecclesiastical polemics with which they have really nothing to do, be discharged from them, their severe simplicity, their spiritual wisdom, their compressed meanings, their chastened reverence, and their deep and solemn pathos, would commend them to all religious hearts. We can scarcely wonder, therefore, that the Book of Common Prayer should be so far removed from the conditions under which ordinary books live, and from the feeling with which they are regarded. It is an ark of God, which has contained many precious things, and around which great memories gather.—*British Quarterly Review*.

#### Baptist Church.

**Vermont.**—The Watchman & Reflector gives the following as the state of the Baptist Church in Vermont:

The Conventional returns show 94 ordained pastors; 110 churches; 638 baptized during the year; 8,260 members. It is twenty-four years since so many baptisms had taken place.

Several of the feeble churches that have been aided by the Convention for years have been greatly strengthened. Some of the other churches have been still more signally blessed. At Poultney there were nearly one hundred conversions. At Londonderry there was an extensive work. At Chester there were from 125 to 150 conversions, and the work extended to adjoining towns. At Fairfax, also, the work was one of unwonted power. At Bristol a movement commenced and extended into Addison County Association, which promised to check the influences that had been so fearfully desolating that region.

Shawmut Avenue Baptist Church and Congregation (Rev. Dr. Hague's) have recently made their annual contribution to Foreign Missions. The amount is in excess of two thousand and two hundred dollars. That people are accustomed to devise liberal things.

The Baptist Church in Edgartown (Martha's Vineyard), are enjoying a blessed revival of religion under the labors of Rev. L. B. Hatch, who has quite recently come among us, and is successfully laboring as our pastor. There have been about thirty conversions; others are seeking Jesus. Many wanderers have also been reclaimed.—*Watchman*.

**Green Point, N. Y.**—A very precious revival has for some time been in progress in the Baptist Church at Green Point, Brooklyn, N. Y.

#### Presbyterian Church.

**Open-handed Churches.**—Fifteen Old School churches have contributed for Christian work (exclusive of contributions for the "contingent fund" and "congregational purposes") \$407,000. Add to these nine others, that have each contributed from \$5,000 to \$8,000. We find then that 24 churches, with 9,000 communicants, have contributed \$402,000, and the remaining 2,538 churches, with 237,000 communicants, have contributed \$58,000. The average for each of the 24 churches is \$19,250; and for each communicant, \$51. In the remaining 2,538 churches, the average is \$225 for each church; and \$2.46 for each communicant. The first four of these open-handed churches are located in New York city. The church on the corner of Fifth Avenue and Nineteenth Street heads the list with \$66,000; next stands the University Place Church, \$60,800; third, the Brick Church, \$57,700; and fourth, the church corner of Fifth Avenue and Twelfth Street, \$54,500.

#### Congregationalist Church.

**Andover.**—From a correspondent of the Congregationalist:

Dr. Kirk has just finished his course of Lectures on "Revivals" to the senior class. The Lectures have been enlarged and enriched, as compared with those of the previous year, and have been listened to with great interest. Few men in this country have reflected more intelligently, or felt more intensely, on the subject of Revivals than Dr. Kirk. His lectures therefore, have a rare combination of qualities adapting them to their purpose. Foreign missions are receiving increased attention at Andover. Rather, it should be said that interest in the foreign field is taking the form of personal consecration to it, with renewed zeal. For that interest in foreign missions has been declining in the seminary is not true. The fact has been simply that for several years the emergencies of the home-field have seemed to be the more urgent. Now the foreign work is assuming a new magnitude, and the men are rising and are growing to it proportionately. It is noticeable, also, that many of the ablest minds in the seminary, with the highest culture and with the fairest prospects of success at home, are among those who are most earnestly pondering the question of the foreign service. This has several times been the case before in the history of Andover, and has resulted in a contribution of the best order of talents to the work of foreign missions.

**New London.**—The Second Congregational Church in New London, Rev. G. B. Wilcox, pastor, was burned to ashes by an incendiary fire early on Friday morning last. No motive can be suggested, unless it was the desire to see two new

steam fire engines work. Improvements to the amount of \$10,000 had lately been made upon the house. There was \$20,000 insurance on the building, \$2,000 on organ, \$1,000 on Sunday School Library, and \$1,000 on fixtures, \$24,000 in all. It is stated that the entire loss is \$40,000.

**Newtonville.**—For some months past, a weekly Congregational prayer meeting has been held in Newtonville, and within a few days the Unitarian Association has been organized. A small house of worship, lately used by the Swedenborgians, has been purchased at a cost of \$6,000, and it is proposed to commence stated Congregational worship in it, about the first of April. This will make the sixth Congregational society in the town of Newton.

**Pernicious Orthodoxy.**—We find the following item in *The Liberal Christian*. It seems that the Liberals are afraid of Orthodox hymns, the light being too strong for their eyes.

**The Universalist** has a pungent critique of the new Hymn and Tune Book of the Unitarian Association. It says: "Knowing the Unitarians have been noted for the pernicious habit of interlarding their prayers with orthodox phrases, we read the prayers to see if they had made improvement in this book. But the habit continues." It gives a number of instances in proof of its assertions. We are glad of its criticism, and hope the faults will be speedily corrected.

#### Conference Sessions.

**The New Jersey Conference** held its sessions in Lambertville, on Wednesday, March 18, 1883, Bishop Scott in the chair. The Steward's report showed a healthy appreciation on the part of the people of the important collection for the Conference claimants.

**The Newark Annual Conference** held its eleventh session in Plainfield, N. J., March 18, Bishop Clark presiding. Over five thousand conversions were reported from the several districts, and all the returns show a signal degree of prosperity the past year.

### THE GREEK PATRIARCH OF RUSSIA.

[From our Bulgarian Correspondent.]

The last newspapers from Russia bring us the news that death has entered the pines of the Russo-Greek Church, and removed from it its oldest hierarch, in the person of Philaret, the metropolitan of Moscow. I avail myself of two articles which I find in the Moscow Vedomost and Odessa Vestnik, to give you an extract on this event.

The strokes of the great bell of the Kremlin sounding yesterday at an unusual hour, announced to the inhabitants of the ancient capitol the end of a great life. The Lord has called to himself his servant, the venerable prelate who stood at the head of the church of Moscow, who left his flock and entered upon immortality. As the senior Russian prelate, the eminent orator and professor, the theologian justly renowned in the Christian world, the strict supporter of the church, and the true statesman, Mr. Philaret, from his tenderest youth until the last day of his prolonged life, was animated by a burning and constant love for Russia. For a half a century he labored in the priesthood, and for almost as long a time he occupied the episcopal chair of St. Peter, and by his pastoral works inscribed his name forever on the annals of the orthodox church.

The news of the death of Mr. Philaret will be lamented, not only in the whole of Russia, but also in the whole church of the Orient. Russia loses in him one of her most devoted sons, the Russian Church one of her most eminent prelates, and the Orthodox Church in general, one of her firmest props. The deceased metropolitan was a zealous guardian—a guardian par excellence, who avoided even touching anything which could obscure the purity or the glory of the guarded. His life, so full of days and service consecrated to the church, forms a complete character. During the fifty years of his prelate-ship he responded fully to the exigencies of the epoch, and he belonged to her entirely. In the fulfillment of the mission which fell to his lot, he elevated himself by his spirit above the time, and did not allow himself to be captivated by any narrowness of mind. All that knew him, know likewise that in the height of his intelligence he considered the relative importance of all the manifestations in the Christian world, whether within or without the Orthodox Church. He would not permit the appellation of heretics to such of the Christian dissenters as had come into existence since the oecumenical councils, and consequently had not been condemned by them. As becoming to a truly orthodox theologian, he was exempt from fanaticism in his administrations, and as becoming to one that stands higher, he knew the limits and measures of that which stood below. Mr. Philaret was born in the year 1782, and received his education in the Theological Seminary of Moscow. He commenced his career as tutor of the Greek and Latin languages. His oratorical gifts being soon observed, he was appointed preacher; having been removed to St. Petersburg, he entered the monastic life and became rector of the St. Petersburg Theological Academy.

In 1817 he was raised to the bishopric, and was appointed successively bishop of Tver, Yaroslavl and Moscow. Already in 1813 he received a decoration from the Emperor Alexander I. for his oratory. Sermons, lectures, etc., of his have been printed in large numbers and translated into foreign languages. The synodal printing establishment at Moscow alone printed 300 of his compositions to the number of two millions two hundred and twenty-three copies. Almost all the now living communicants of the Orthodox Russo-Greek Church have learned its doctrines from the Catechism arranged by him. His inexhaustible intellect, sound counsels and thorough acquaintance with the religious and social life of the people made him the friend of the crowned heads of Russia; and he was by them selected as confidential advisor in all important questions concerning the good of the Empire. Alexander I. even told to him who was to be the successor to his throne before the future Emperor knew of it. In the last Crimean war his words and sacrificing example revived a patriotic feeling throughout the land; to him is ascribed the manifesto which led to the abolishment of the anti-Christian serfdom. For over twenty-five years he was not present at the holy Synod, yet all important documents concerning spiritual affairs were submitted to him; his vivid words called for sympathy with the poor co-religionists in the island of Crete. He exerted himself usefully for the restoration of union and brotherly love in the Russian church; for by his words, advice and powerful influence he moved the Conformists to the erection of churches at Moscow, and to the founding of conformistic monasteries.



## OUR SOCIAL MEETING.

It is too late to listen to the praises of winter, and we may well be excused from its too great laudation. But as it is silently stealing away, a word may be heard in its favor by one who thinks the brilliant sketch we lately published from a contrary point of view somewhat unjust to the "stern ruler of the inverted year." His icy majesty is thus defended:

Jewaukee Mountain, Wt., March 2, 1868.

Why, my dear "Bogtown," you don't know how you have hurt my feelings. Not by your sarcastic remarks about "meat" and "potatoes" and "squash;" for with you I would ask, "Is there not a more excellent way?" But winter, my dear "Bogtown," you have made disparaging remarks of winter; you have made silly thrusts at winter; you have almost called this glorious white world, that he has robed like the angels, in robes white as no fuller on earth could white them, and has crowned with jewels before which diamonds and pearls and emeralds grow dim, and of which made the fairest, purest thing (unless they have snow in other planets) that the sun looks on, as he rides royally through the heavens—I say you have almost called this glistening and glorious world a—*a mummy!*

Why, I have been all this winter, which really has not been a feeble one, in a rapt and blissful state because of the brightness and beauty of "out of doors." The very coldest cold, the very wildest storm could not keep me in. Snow Bantings themselves have not enjoyed the snow, and the frost, and the low, white valleys, and the high, white hills, and the winter moons, and stars, and skies, and the white-manned men, and horses, and oxen, and dogs, any more than I have. I have felt high and lifted up in soul because of what winter has done. Even in these nights when all creation was snapping and cracking with frost, I have felt impelled to go out and contemplate the scene. And I have done so, seated under the full moon, the thermometer at 28 or 30 degrees below zero, scarcely knowing that it was cold weather. Why, winter! it is the grandest, most august season of the year. If I could sing I think I should sing the whole winter through, anthems of ecstatic praise.

How then was I disturbed to read your doleful words! I was shocked. "Dreary," "melancholy"—these are the terms you apply to looking out of the window at winter. Well, well, "some folks isn't like others," certainly. Don't I scratch my finger nails off to keep open from frost at least one pane? Do you say, "O, you enjoy winter because you have nothing to do with fighting him! You don't have to race eggs and spare-ribs and chickens all over the house, and up garret and down cellar—you don't?"—Stop, stop, stop! Excuse me; but you are too fast altogether. I just wish to say to you that I live in about the coldest house that ever was seen in New England, and on a mountain well up towards the heavens, and although I do not have "spare-ribs" to "tote" round, nor chickens either, whatever there is in the house to be toted depends for its transitions upon me alone. But as the extreme cold came early and suddenly, everything incontinently froze solid at once, and so I was saved the trouble of taking thought or steps to defeat Jack Frost. My tubs and barrels were stove out, and my pails likewise. My doors were stove in, and my windows frozen down. So they have remained all winter; for in Jewaukee (not Jewaukee, Mr. Editor, please) there has been no thaw able to unbind what winter bound. The water that I put under my stove, where a coal fire burns night and day, froze. Now tell me that I have nothing to do with fighting my hoary old favorite. I do fight him when he tries to come too near, though I ardently love him still; on which account I request you, dear "Bogtown," to reconsider your position in regard to him, and see if you cannot learn to love him too. Believe me, there is joy in this love—yes, joy and triumph.

Yours ever, the Hermit of Jewaukee.

A. MOORE.

Bro. J. D. Hodges submits some pleasing thoughts on a sadly pleasing theme:

## A BROKEN FAMILY THAT WILL BE UNITED.

With what eagerness does one wait the other's coming, anticipating every wish. With what joy as the shades of evening gather around us we draw the curtain upon the busy scenes of labor, and sit ourselves down and talk of blessings received and expected; and then as the evening gives place to night, and we are warned that the hour approaches when we must take our nightly rest, we turn the leaves of the well worn Bible and read a chapter, and then bend the knee and pour out our heart's desires to the great, wise Jehovah, each in turn asking a blessing for the others; then arising, kiss the little one yet too young to join in the family worship. Reader, this is a happy home. A wife, a husband, a child. But a change comes; we stand beside the couch of that wife, that mother; with tears we beseech her to speak once more to us ere her spirit takes its flight to the better world—cannot we hear thy voice once more bidding us farewell. But no, we must "read earth's breast" and lay her away in the grave; but only her body is there, her spirit is with Him who gave it. And now what is left of earth's joys? We are here, we get a taste of happiness, and then it flies away; but to the Christian there is a joy that cannot be expressed when "we shall meet beyond the river."

As we cross Jordan's stream, ascend the other shore and see that throng who have washed their robes and made them white in the blood of the Lamb, with what pleasure shall we perceive the dear ones who have gone before, with outstretched arms glad to receive us into the "New Jerusalem."

One of the veterans, Rev. Phineas Crandall, thus defends his tribe against a reflection which appeared elsewhere. The statement which calls forth the defense is valuable at least in bringing to light the fact that the church has always honored its best men with its best offices. The presiding eldership offers one of the best means for usefulness, or one of the worst for idleness of any in the church. We rejoice that it is still so generally filled with our ablest men.

A correspondent of the *New York Christian Advocate*, signing himself "Boston," opens his communication with the following paragraph: "Years ago it became a sort of proverb that when a man had outlived his usefulness and acceptability in the ranks of the regular ministry, he might still do well enough for a presiding elder. It is some time since this method was discarded by the New England Conference. The rule now is to take some of the best men we have, and usually not past the meridian of life, and put them into this important office of the itinerant ministry." On reading this paragraph I felt an inclination to examine the old minutes to see what sort of men were appointed to the "important office" in former times. I went back to 1817 and continued the search to 1839, and find such names as the following: George Pickering, Elijah Hedding, Joseph A. Merrill, David Kilburn, John Linsey, Jacob Sanborn, Edward Hyde, Asa Kent, Bartholomew Othman, Wilbur Fisk, Benjamin R. Hoyt, Daniel Dorchester, Orange Scott, Daniel Webb, A. U. Swinerton, and last, not least, Frederick Upham. Now if "Boston" is as old a man as the writer of this article, he remembers what sort of men those were, who according to his statement had "outlived their usefulness and acceptability" and were accordingly appointed to the office of Presiding Elder "years ago."

I find also that most of these men after occupying the "important office" were appointed to some of the most important stations, both in the New England and Providence Conferences, and at least two of them, Othman and Upham, are still

in active service. If we had "years ago" a better class of men than those above named, I am at a loss to know who they were, both as to their piety, talents or usefulness.

"Boston" does not inform us when the old order ended, nor when the new began. It is therefore a little difficult to know who to include with the old sort of Presiding Elders and who with the new. The writer of this article was honored with the Presiding Eldership in the New England Conference eleven years, but does not know whether he belonged to the old or new order. But I would not have "Boston" think me sensitive on the subject, for I desire no higher compliment than to be associated with the old sort of Presiding Elders. They were the John the Baptists, who made straight paths for the younger sort to walk in. Nor should I feel in the least degraded to be associated with the young sort, for I think them quite equal to the encomiums bestowed on them by "Boston."

What member of the New England Conference ever left a brighter record behind him than the venerated Pickering? One of the old sort of Presiding Elders reached the Episcopal office, and filled it with great dignity and usefulness. Another was for several years the Principal of the Wesleyan Academy, and several years afterwards President of the Wesleyan University. One of them has three sons in the Methodist ministry; another has a son distinguished as a man of learning and a teacher. One has a son in the ministry who has himself reached the "important office;" another has a son capable of filling a Boston station, and two others who have sons-in-law in the ministry, of whom no father-in-law need be ashamed.

## THE FARM AND GARDEN.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.  
Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

**Clearing up about the House.** Order and neatness are virtues greatly to be commended. It is often remarked that cleanliness is next to godliness. Now if this may be said of the person, why may it not of one's premises? What we are driving at is to have some of the farmers and others who own places, show a little more regard for cleanliness and neatness about their places, about the outbuildings as well as the dwelling-house, inside and outside. The spring of the year is the best time to attend to this important work. After the snow is gone and the ground has got dry, set the boys—if you have any, and if you have not more of the pty—at picking up all the bones, sticks, stones and rubbish of all sorts that has accumulated about the premises during the winter, then rake and clear up around the wood pile, about the barn if there be one, and certainly in the house cellar, a very essential thing as relates to the health of the family occupying the house. One often sees about the barn and yard of some farmers old wagons, wheels, lumber, wood scattered about, logs lying by the roadside, and many other things which tend to make the place present a slovenly appearance. Take hold with a hearty determination to set things to rights, to make the place look better than ever before; and after all has been done outside that can conveniently be done, look inside and see if the ceiling to the kitchen and possibly other rooms does not need a little whitewash, and see if the wife or daughter does not want a room or two papered, or painted, or both; that the whole may present a more tidy appearance. Don't be extravagant, but do as many of these things as your means will allow and that need to be done. Possibly the house may need a coat of paint on the outside; if so don't neglect it. All these things pay in the long run; they tell upon the habits and tastes of ourselves and our children; they are calculated to make home pleasanter and therefore happier, so don't neglect them.

"H. C. G. S." writes that some of his cows are afflicted with diseased or soft tails, the bone becoming soft, and the tail seeming like India rubber when pulled. He wishes to know the cause and cure of this singular disease. We have shown this letter to several persons who are well posted in regard to cows, and no one seems to know either the cause or cure of the evil complained of by our correspondent. If any of our friends know anything about the matter will they please give us some information. We confess our ignorance on the subject.

**Grafting Grapes.** Mrs. S. C. W. wishes to know "when, where and how grapes should be grafted." There are several methods recommended by horticultural writers. One is to cleft the graft in the autumn, and cover up the graft through the winter, removing the earth or other material in the spring. The plan we have pursued with success on small vines is to take the plants up and graft them at our convenience in the house stormy days, or at other times, and set them out again after they are grafted, setting them rather deeply, so that only the upper end of the scion will be above ground. In doing this we splice or whip graft, and tie on the scion with a bass matting string, strip of strong cotton cloth, or something of that sort. The vines that are to be so treated may be taken in the fall if the quantity is large, and heeled-in where they will not freeze, say in a cellar, and the work of grafting be done at any time during the winter. If there are but few vines they can be taken up and set down again as soon as grafted. The reason for thus taking them up is that when so treated they will not bleed as they would if left in the ground and grafted there. Large vines may be successfully grafted by the mode known as cleft grafting, first scraping away the earth round the base of the vine, and then sawing it square off below the surface, and inserting one or two scions in the stock. Let the scions be spliced or cut just as an apple or pear scion is cut for grafting. After this is down tie a strong bass string around the stock, and put in some grafting wax, then scrape the earth around it, leaving the upper eye of the scion in sight. Vines so cut often bleed to such an extent as to "drown" the scion, as we term it, and prevent it from growing. Care should be taken that the suckers from the roots of the vine grafted do not spring up and choke the graft, which may start rather feebly at first. Vines should be grafted then in the fall, winter or spring. If in spring, in the ground where the vine has stood, it is better to do the work in May, perhaps the last of May if the scions can be kept good. They should always if possible be grafted below the surface of the ground. The "how" we have given above. We do not believe much in grafting grape vines; they grow so rapidly that it is better to start with an eye or cutting, and so grow the vine on its own roots. Even where we have been successful in grafting

in new and rare sorts—and it is only those we should ever attempt to propagate in this way—we have induced roots from the scion as soon possible, and either taken up the plant and cut off the old stock, or buried it so deeply that it would soon decay.

**Manuring Fruit Trees.** If this work was not done last fall let it be done now, putting the manure in heaps about the trees, and in the course of four or five weeks it can be spread and ploughed in. Some prefer to spread the manure directly either in the fall or spring, and plough it under. It uses up a greater quantity of manure when this course is pursued. Pear trees, and especially dwarf pears, require and must have a rich soil. When standard pear trees are on rather moist land, it will not do to force them too much so as to induce the trees to make a growth late in the fall, for disease and possibly death will follow such a course.

**Cutting Scions.** The sooner scions are cut the better. Cherry scions should be put in now. We have found that all stone fruits succeed better when grafted quite early. Old pear trees should also be grafted early. With this class of trees be sure and not cut off the top too freely; better be two years in changing the tree. After scions are cut, care should be taken that they do not get dry. Keep them down cellar with the lower ends in earth, or get a little moss from the meadow and dampen it, and place the scions in a box and cover up with this moss among and over the scions. Grafting may be successfully done as late as June 1st, but we prefer to have the work performed in April, or 1st of May at latest, to ensure the best results.

**Manure your Rhubarb.** If this was neglected last fall, it would be best to apply a good coating of manure now, and in the spring it should be forked in around the plants.

## THE RIGHTEOUS DEAD.

LYDIA HALL, wife of Ralph Hall, died in Greenland, Jan. 24th, aged 68. Sister Hall experienced religion some thirty-five years since, and united with the M. E. Church. She was convinced that in the family circle her greatest field of usefulness lay, and so sought to make home the most attractive of places for her husband and children, by whom she will ever be remembered with great pleasure. The sickness was prolonged through many years, and though at times her sufferings were great, she never murmured. Her last days were marked by intense bodily pain, yet in the midst of this her soul was happy in God. When asked if she felt Christ near, though she had answered a few questions with a whisper for two or three days, she answered with clear and strong voice, "Near, very near;" and if she was ready to go to her rest in heaven, she answered, "Yes, ready, ready, all ready;" and thus she fell asleep in Jesus.

A. C. MANSON.

Greenland, N. H., March 12.

REV. TYLER HARRINGTON, of Weston, Mass., another father, a local preacher, died Aug. 8, 1867, aged 84 years. His parents were two of the seven members who formed the first class on Old Needham Circuit, in 1791-2, by Jesse Lee. The old house where the class was formed has to this day opened its doors to receive Methodist preachers cheerfully, who have traveled on this old circuit. Most of them are now in paradise; while the few who remain will recollect with pleasure the hours they have spent with this venerable brother. He was converted at the second camp meeting held in New England, at Norton, Mass., August, 1808. I was with him when he rose from his knees shouting glory to God. Many times since he has, with tears of joy in his eyes, and heart full of love to God, expressed himself in like manner. He, like Jeremiah, often wept over the congregation while he addressed it in the name of the Lord. His health for a few years has been poor, nevertheless he has often preached and attended funerals in his neighborhood. His last work has been to supply the asylum where the sick and wounded soldiers are provided with a comfortable home in Weston. I called to see him a few days before his decease, but a paralytic shock rendered him insensible. His work was done, and from a life so long and devoted, we judge he has entered into the joy of his Lord.

I. JENNISON.

ELIZA, wife of Amos Nute, Esq., died in Bartlett, N. H., aged 66 years. Sister Nute experienced religion 36 years ago and joined the church in Conway, N. H., under the labors of Rev. John Colby. She remained a useful and acceptable member till death summoned her to her reward. Her last sickness was short and distressing, but found her ready to live and suffer or to bid adieu to earth and wing her way to heaven. As he waved his hand she fell asleep in Christ.

Lower Bartlett, Feb. 28.

O. T. SINCLAIR.

SISTER MARY EMERY died at the Pool, Biddeford, Me., Jan. 28, 1868, at the residence of her son, Mr. Wm. M. Hussey, aged 75 years. She was converted more than thirty years ago, and subsequently united with the M. E. Church at South Biddeford, Me. Since that time she walked faithfully to her vows to God. After a painful disease death released her from her sufferings, which was to her but the gate of endless joy.

N. D. CENTER.

MARY CHADBURN FOSS, relict of Lemuel Foss, esq., and mother of L. T. Foss, died in the Lord, Dec. 15th, 1867, aged 73 years. Within a few months since Mr. Foss returned East to visit his friends. Father, mother, wife and son have gone up on high to a clime more beautiful than the western prairies. And as he and his little son go back to their lonely western home, may Jesus, the great Comforter, go with them.

D. M. TRUE.

MISS SUSAN A. HATHAWAY died in Taunton, Nov. 30, aged 47 years. She was converted in Dighton, in 1849, under the labors of Rev. John Quincy Adams; and when the church was formed in this place in 1866, she transferred her membership to it. She was a faithful Christian, beloved by all. During all her sufferings her confidence and peace were never shaken; and though she had always felt a shrinking from the pains of death, yet when the time came she had no fear, no shrinking, but said it was like merely stepping from one room into another.

JAMES A. DEAN.

MRS. HATTIE E. ROBINSON, daughter of Benj. W. Sawtell, of Charlestown, died Jan. 28th, aged 20 years. Though cut off so young, she had been a member of the Union M. E. Church in this city for more than eight years, and of the Sabbath School for sixteen. Her uniformly cheerful and amiable temper, kind and sympathetic heart, endeared her to a much larger circle of friends than is usual to fall to the lot of one so young; and the crowded church at her funeral service, though occurring on a week day and without public notice, sobbed and tears from all parts of the house attested the sincerity of affection and the depth of grief. Though her death was sudden and distressing, we have good reason to believe she died in the Christian faith, and is at rest.

Charlestown, March 10.

J. S. BARROWS.







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EVERY one at times feels the necessity of something to tone up the system depressed by mental or bodily exhaustion. At such times let every one, instead of taking alcoholic or medicinal stimulants, reinvigorate his debilitated system by the natural tonic elements of the

PERUVIAN STRUP.

or Protected Solution of the Protoxide of Iron, which vitalizes and enriches the blood by supplying it with its Life Element, IRON.

Being free from Alcohol in any form, its energizing effects are not followed by corresponding reaction, but are permanent, infusing STRENGTH, VIGOR and NEW LIFE into all parts of the system, and building up an IRON CONSTITUTION.

WM. C. STERLING, Esq., of Poughkeepsie, N. Y., says: "Since taking the Peruvian Syrup I feel better, my strength is improved, my bowels are regular, my appetite first rate."

There is an old Physician in this city, (older than I am) who has been in the Drug business for forty years, who has used the Syrup for three months, and gives it as his decided opinion, that it is the best Alterative Tonic Medicine he ever knew."

For DYSPEPSIA, DEBILITY and FEMALE WEAKNESS, the Peruvian Syrup is a specific. A 32 page pamphlet sent free. The genuine has "PERUVIAN STRUP" blown in the glass.

J. P. DINSMORE, Proprietor, Sold by all Druggists. No. 26 Dey Street, N. Y.

GRACE'S CELEBRATED SALVE.

We are constantly hearing favorable reports from those who have tried this remedy. Any Anthony, wife of Mark Anthony, of this city, and living at No. 8 Locust Street, afflicted with a felon on the finger, was recently induced to make a trial of the Salve. Almost instantly she experienced relief from the pain, which had been almost unendurable. Every other remedy but this proved unavailing. Those who have tried it once are satisfied of its merits, and nothing will induce them to be without a supply. - Fall River News, April 2 1m

DR. WARREN'S BILIOUS BITTERS.

THE GREAT BLOOD PURIFIER AND REGULATOR. IS confidently recommended to the public as a cure for Liver Complaint, Jaundice, Biliousness, Dyspepsia, Costiveness, Piles, Colds and Fevers, Headache, Dizziness, Eruptions on the Skin, Humors of the Blood, Loss of Appetite, Weakness, Debility, and all Complaints caused by Impure Blood, Imperfect or Obstructed Circulation, or a Deranged and Diseased Condition of the Stomach, Liver, Kidneys and Bowels. Invalid, don't give up in despair, without trying DR. WARREN'S BILIOUS BITTERS. The very first dose will convince you that you have at last found the right Medicine. Price 50 cents and \$1.

JOHN A. PERRY, Chemist, Boston, Proprietor. M. S. BURR & Co., 27 Tremont Street, Boston, General Agents. For sale by all Dealers in Medicines. April 2 E12t

\$10 TO \$20 A DAY GUARANTEED.

GOOD AGENTS WANTED to introduce our NEW STAR SHUTTLE SEWING MACHINE. This is a new and improved class, low-priced machine in the market. WE WILL CONSIGN MACHINES to responsible parties, and appoint EXCLUSIVE AGENTS ON SALLY. Full particulars and sample work furnished on application. Address W. G. WILSON & CO., 656 WASHINGTON STREET, Boston, Mass. E8t April 2

HARTSHORN'S BITTERS.

KEY TO HEALTH! COST refunded if it fails to relieve every Bilious or Dyspeptic Symptom.

132 WATER STREET, Boston, April 2 E12t

BRADLEY'S SUPER-PHOSPHATE OF LIME TRIUMPHANT.

Circular to Farmers. NO BETTER PROOF OF THE SUPERIORITY of my Super-Phosphate over all others is needed than to know that the demand is beyond precedent.

After six years of practical experience in the manufacture of Super-phosphate of Lime, I feel warranted in saying to the farmers that I understand how to manufacture it; and to all who have used my Phosphate in past years, I have only to say, that hereafter every ton of Phosphate which I send to market will be fully up to the standard of any previous year's production. No Phosphate manufactured by me is sent to market until analyzed and known to be up to the standard required. It is often remarked: "I would purchase Bradley's Phosphate if I knew it was as good as it was last year." To all such I say, you can buy it with confidence, as I know what I have stated above to be true, do not allow myself to guess at a single day's production. Until proved by analysis, none is sent to market. I have expended the past year, over fifty thousand dollars in erecting Oil of Vitriol Works, powerful machinery, &c., including a one hundred horse-power engine, and I have, therefore, much better facilities for manufacturing than heretofore.

WM. L. BRADLEY. Boston, Dec. 17, 1867.

S. DANA HAYES, State Assayer, 20 State St., Boston: Dear Sir, - I have written the above circular with a view of sending it to my customers and the farming community at large.

You have been familiar with my mode of manufacturing Super-Phosphate of Lime for a long time, and within the past four months have made many analyses representing several thousand tons of Phosphate now ready for market. Please let me know if you can endorse my statement in full as to the quality of the Phosphate I am now manufacturing, and oblige, Your Obedt. Servant, WM. L. BRADLEY.

STATE ASSAYER'S OFFICE, 20 State St., Boston. Mr. W. L. BRADLEY: Dear Sir, - Your favor of the 17th is at hand. I have no hesitation in saying that what you have stated in the circular in reference to the quality of your Super-Phosphate of Lime, is fully substantiated by the many analyses made here, within the last six months.

I made a great many analyses of your Super-Phosphate last year, and a still larger number this year, and take pleasure in saying that you have, by long experience, in a great measure overcome the many difficulties in manufacturing a fertilizer of uniform quality. I find by comparing the analyses of this year, with those of previous years, a great improvement in the uniformity of quality; and I consider your product of this year as fully equal, if not superior, to that of any previous year. Your Super-Phosphate is entitled to the confidence of the agricultural community. Respectfully, S. DANA HAYES, State Assayer of Mass. Dec. 20, 1867. 8t March 5